Apostolic PERSPECTIVES

FEBRUARY - MARCH. 1959

A Popular Religious Rally (Mes de Maria) in Chile — See "Problems in Chile," p. 12

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FEBRUARY-MARCH 1959

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APOSTOLIC PERSPECTIVES

On Ecumenism

SHORTLY after our issue on "Religious Unity" came off the presses, Pope John nnounced his plans for an Ecumenical Coun-il. A friend called us and remarked, jokingly: John read *Apostolic Perspectives* and went to ork." A non-Catholic reader wrote in to say: I was really excited and stimulated by the en-ire issue. It was one of the finest discussions f religious unity that I have ever seen. The imeliness of this issue makes me wonder if ou have a direct pipeline to the Vatican."

Of course, we haven't. It was just one of hose happy coincidences. But this magazine's rofessed interest in inter-faith discussions is aturally intensified by Rome's new initiative. ince the Council was announced we have ob-erved various reactions. It seems to us that on-Catholics generally have manifested hope – hope that is qualified, and hesitant — for ossible positive results. Catholic reaction in his country is a little more difficult to deter-nine. There does seem to be a confused im-ression that the primary aim of the Council s to effect an immediate return to the fold, a nass conversion of the fallen away. One na-ional Catholic paper editorialized rather na-vely: "God may send a wave of grace that will onvert millions." A Sunday sermon we heard ecently was built around the idea that non-Catholics, especially the Protestants, have been "dissipating their substance" all these years nd the time is now ripe for their return to he Father's house.

This kind of attitude will get us nowhere. Rome has not yet given us many details about he Council. Nor can we pretend to outline what it should be. But we may be reasonably sure that it is not to be an apologetical bludg-eon. The inter-faith problem is one that calls for exploration at a much deeper level. And perhaps part of what will eventually be accom-plished will depend to an appreciable extent upon the intelligent, mature manner in which he problems are discussed and aired among us in the next two years. But our discussion must not be at the superficial level of *immedi-ate results.*

Our most creative attitudes might well de-rive from the ecumenical atmosphere that has become more and more manifest of late. We are aware of the moves towards reunion that have been going on within Protestant circles in recent years — especially in the World Council of Churches. We know, too, that much Protestant thinking now focuses on the Biblical character of such spiritual realities as the Church, the sacraments, the liturgy and tradition. Such thinking tends to narrow the margin of difference between us considerably. On the Catholic side, there is probably more awareness now than ever before that much is to be gained through intellectual research, dialogue, respect for the position of others and the spiritual values they stand for.

As we understand it fruitful ecumenical effort must focus more on the nature of Christian disunity rather than upon personal conversions. The fact of disunity confronts us with different spiritual worlds. We must approach them delicately — with respect, understanding, patience and the painstaking labor necessary to set the relevant questions, as complicated as the human conscience itself, in proper perspective. There was a time when the typical Catholic approach to differences was simple opposition. This was true towards the heretics in the Middle Ages. It has been largely true in the Catholic reaction towards many contemporary realities. But we are slowly recovering some sense of the profound original truth that Catholicism is co-extensive with human nature: nothing is to be considered unredeemable for all things are to be restored in Christ. We are learning that apostolic haste is rarely in order when we confront a spiritual world that differs from ours.

In summary, then, we suggest these ecumenical approaches. First, patient and thorough discussion of the real issues at stake. Secondly, emphasis upon our common heritage, beliefs and ideals. This involves a fresh understanding of the sources of our faith; in other words, it involves an historical, universal perspective. Thirdly, in addition and simultaneous to the above-mentioned points, loyal witness to the essentials of our respective beliefs is necessary.

In this way we can all learn something. Further, we can make a precious contribution to the "climate" in which the specialists will operate when the Council takes place.

Christian Realism in America

Michael Novak

EVERYBODY likes to think he's realistic. Catholics in America are no exception.

The bishop or the religious superior whose preoccupying concern is a building program and tightened moral observance, thinks that he is realistic. Before him he sees the "facts" of building needs, the hard realities of raising money, the obvious brick-and-glass assets, the sense of well-heeled subordinates who heed unquestioningly his or "tradition's" moral discipline. On the other hand, another kind of bishop or religious superior or layman, whose preoccupying concern is "souls," "witness," "intellectual life" or "Catholic Action," thinks that he is realistic. Less concerned about pragmatic, administrative or legal spirit, less observant of convention, very critical at least implicitly of the Church's poor showing in the last few centuries and of her rather uninspiring aspects in present-day America, these men like to think of themselves, not as idealists, but as the real realists. The first group calls the second "idealists," "dreamers," or — worse yet — "liberals." The second group calls the first "activists," "clericals," "ghetto-dwellers," "legalists," or — worse yet — "conservatives."

Just what is a Christian realism for America?

A Matter of Identity

It is important to talk about a Christian realism *for America,* because one-half the difficulties of our adolescent nation, within and without the Church, lie in her failure to grasp her own identity, her differences from other nations, her dependences and independences. America has not yet rationally taken hold of herself. Insecure, she sometimes scorns where she might better honor; is subservient where she might better stand up and lead. The American Church is equally as insecure, as alternately scornful of and too subservient to other members of the Church Universal.

But it is more important to talk about a Christian realism in general first. And perhaps it is time. For years, discussion has prepared the ground for the definition of a Christian philosophy. The problem of a Christian realism is the same problem. What is the relation of faith and nature? Generalities about grace building on nature are guiding lines, but not nearly adequate enough. Big things have transpired in man's knowledge of nature and natural society; and faith too, pruned and tried by centuries of conflict, has been maturing. The discoveries of depth-psychology, for example, are a stimulating new penetration of the dogmas of grace, and are gradually converting discussion into psychological terms. Theologies of human history are being written. Pluralist Christian societies are exerting claims to status as equally traditional as sacred Christian societies. Catholic universities threaten to come apart at the seams in their straining for a synthesis that will hold the manifold secular sciences in a Christian vision (however true it may be that too many universities still prefer to hide from the problem, and do not ask the searching questions).

For faith and Christianity have been maturing in silence, and almost in retreat. As the world turned over, stretched, threw off the blankets of the Middle Ages, and grew from childhood to manhood very swiftly — as the sciences advanced incredibly and political maturity emerged, along with literacy and sophistication, and modern economics, and medicine, and critical philosophy — as all this growth went on, the faith has been quiet and in the background. Before, the favorite image for the Church was the mother caring for her child. It is perhaps time to use also, along with the first, the image of the maiden preparing herself for marriage: so has the Church these recent centuries awaited the growth of Western Culture to manhood.

Faith and Culture

The problem of a Christian realism seems then a marriage between the Church and culture. No longer can culture be treated as a child. The educated layman usually knows as much — if not more — of moral, and even of doctrine, as does the priest. Society as a whole is more and more used to being wooed, not bullied, appealed to as free and mature not arbitrarily commanded. Nor is this change in expectation due univocally to a loss of the sense of authority. A father treats his sons differently than

e treats servants, and authority does not suffer. husband moves his wife with love, and authority oes not suffer. It is not the mode of commanding hat is essential for obedience, but the union of ills. Free men obey beautifully when they stand rect; God calls men friends, no longer servants; ve is perfect only where judgment is informed, ree, and mature. Authorities who block informaion, freedom, or maturity of judgment do not move nen as God does, and quite fail to be perfect as He s, mocking and not imitating His authority. But et us stay on this point a moment, for it brings ther data into focus.

Authority will always have to command the unleasant, the seemingly unrational, the humanly impractical — the cross — but it need not think such ommands the essence of obedience. Rather they re the fruit of sin and human blindness. Mere ack of knowledge of the future necessitates countess divergent views, and hence rulers and ruled. But sin and passion have hurled still more confusion into the hurtling warp and woof of events. How many good things tangle and are destroyed for arthly use! The superior who commands does well o recognize that he as well as his free subjects hus bear the weight of the added unintelligibility in sows through history; so many things cannot nake sense on earth. The cross is the one triumph ver this pain, irrationality, impracticality: triumph not by fleeing it, or changing it, but by submitting to it with patience. The world never likes o learn about the cross, for it seems to remember halcyon time when there was no call for it. But he Church must woo all she can, to learn of it: to e realistic, to triumph. Every aspect of our maturing society must be approached and courted, hat there be "filled up the sufferings of Christ."

Thus the data for considering the problem of Christian realism are manifold. There is Church nd hierarchy: there is a maturing and widely ophisticated society; there is the nature of obeience and freedom; there is sin, the cross, and riumph; there is world-courting impetus of Christian love. The approaches to this data are most ften only twofold. The conservatism we spoke of n the first paragraph stresses the obedience of ervants to king. The liberalism we spoke of tresses the freedom of responsible men. Both poitions hark back to political images of monarchy r democracy. Both get tangled up in various other ocial-historical movements that admit of "conservative" or "liberal" opposition. Neither position nay go far enough in interpreting the data. Nor is a "liberal conservatism" or "conservative liberalism" anything but a patch-and-glue solution.

My contention is that one must tie the liberal-conservative debate to its epistemological roots. Just as a Christian realism is a habitual attitude of mind that is adequate to reality, so all other "isms," liberal or conservative, are attitudes of mind that are not adequate to reality. The essential point is that the roots of our discussion concern the adequacy of various attitudes of mind. More, these attitudes of mind are usually unconscious, unscrutinized, too deep and basic in each man to be often questioned; they are *assumed*, and all other questions spring from them. The solution of the problem of Christian realism then (and of a Christian philosophy) lies in making conscious, taking in hand, and rectifying (for none of us is pure and sound) our habitual attitude toward reality. In short, it is an epistemological problem; for reality comes to us only according to the purity of our reception.

Three Positions

There must be, it seems, only three fundamental positions towards reality. It is difficult even to conceive others, for every attempt seems to involve the other three. A man can busy himself in data; he can hypothesize about data; he can verify and affirm his hypotheses. These are the three. In all its rovings from horizon to horizon of the universe, the human mind plays on these three fundamental acts. Theologians act no differently. Businessmen study trends, project long-term hypotheses, verify them against past experience or other factors. A ball player sizes up the game, the pattern and force of the opposition, likely openings, and draws upon past skill and experience before lunging ahead with his strategy. The scientist plays with facts, turns then to mathematical schemes, comes back and verifies. The housewife's "intuition" worked in the past. Every man can be realistic in his own domain. True, the field of some men's experience of facts is larger; the capacity of some men's ideas is greater; and the sureness of some men's judgments is better trained. But in all fields experience, meaning, and judgment are what men live by.

Now I would like to suggest that some men have stronger tendencies towards one of these levels than towards another; and that many who possess ability on all three levels suffer from not explicitly grasping the fact that there *are* three levels. Hence these sometimes join forces inauspiciously with those who are operating on only one level — inauspiciously, for to operate on only one of these levels is to operate off-balance. And to lock arms with those off-balance may end in righting the errant, but more probably in rocking the other.

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Finally, I would suggest that what is generally called "the conservative" is usually the man who operates on the level of experience; and what is called "the liberal" is usually the man who operates on the level of meaning. The advantage of this way of distinguishing "conservative" from "liberal" is considerable. Let us verify it. Look at the builder of buildings, the invoker of tradition — see if he does not prefer facts to meaning. Look at the patron of dynamic Christianity, or progress and new ideas — a Berdyaev, for example — see if he does not prefer meaning to facts. See, too, how one gets on the other's nerves, for each thinks important exactly what the other likes to brush off as secondary and as what "will take care of itself." What is important to the one are the phenomena that can now be seen in motion; what is important to the other is the meaning latent in the phenomena that cries for ever greater manifestation — and hence perhaps for break-up of much of the existing phenomena.

Finally, I would like to express my contention as follows. As long as experience is pitted against meaning, conservative against liberal, object against subject, facts against ideas, pragmatism against thought, expedience against utopianism, there is no way out of countless dilemmas. To pit one against the other is already to have posed the problem wrong. Hence it is already an epistemological error. To unite them side-by-side is equally wrong, for experience is not idea, nor idea experience; they are on different levels. Again an epistemological error.

Let us return to what is common to all men in their thinking and knowing. The theologian, the businessman, the ball player, the housewife, the scientist, go first to data, then to meaning, then to verification and judgment. Let us look inside at our own way of thinking. When we are at our best, the first thing we want are the facts. Then we seek meaning. ("Oh! I get it!") Then we move towards affirming the meaning as indeed adequate to reality. ("Wait a minute. Sounds good. But is it true?") After laying the meaning to the facts, and assuring ourselves we're in a position to read the measurement fairly (for even a ruler tells lies if looked at from an angle), we sing the truth of the meaning we posited with as much cockiness as it will bear. In short, the movement of human knowing is from experience of data, to positing of meaning, to a virtually all-scrutinizing judgment.

A Choice of Level

Now it is important to notice that once a man starts this movement (of itself it is restless until it passes all three levels), he can stop it anywhere. He can choose his level. Knowledge is laborious. Still, having new experiences, we are not yet content. Going on towards ordering them and conjecturing new hypotheses, we are still not satisfied. Only in affirmation, when reached at the full extent of our power and of the available evidence, do we find some rest. Being finite, it is the best we can do. (And even to the most humanly certain of things we can ask "Why?" and even expect that some day men will know more than we do now.) New experiences constantly upset parts of old affirmations. A steady, marching base — a core — always stays the same. But the new experiences set us to marching methodically (if we are wise) towards even wider vision and grasp, an ever-increasing core of corporate knowledge, with an ever wider projection of anticipations into the future.

In this way, experience is not opposed to meaning; it stimulates search for it. Meaning is not opposed to experience; it grows out of it. But neither experience nor meaning is yet reality. Not until the mind verifies both experience and meaning has a man grasped reality. *Christian realism exists only on this third level of human knowing, that of verified affirmation.* Christian realism is not experience alone, for experience is only a beginner's level. Christian realism is not ideas alone, for ideas can be of centaurs, phlogiston, and anything at all, not always verifiable in experienced data. Christian realism is meaning grasped in data and affirmed as grasped. Christian realism is wed to facts (all facts of nature and of revelation), but it is not positivism for positivism lacks meaning. Christian realism loves ideas, but it is not idealistic because idealism cares nothing for verification. Christian realism is beyond both positivism and idealism, in the same way as human judgment is beyond phenomena and conceptions, or in the same way as the real meaningful world is beyond mere facts or mere ideas. Christian realism is intensely personal, for judgment cannot live in books (though facts and ideas can) but only in persons; and the real world, its object, echoes too far into the infinite to be caught, quite, on paper, or even in discourse.

Again, it will be seen that Christian realism depends first on wisdom and, secondly, on as much freedom of discussion as possible. For wisdom alone — before science or understanding even begins — can insure that *all* relevant facts be faced and it is with facts that the dynamism begins. And free discussion is human society's best approximation of infinite wisdom. Thus the suitability of democracy's love of free, mature self-criticism can hardly be overestimated in our striving for a Christian realism; while the adherence of Christian realism to a living core of divine tradition and critical certitude gives democracy's freedom a systematic and dynamic unity. Thus, pe

aps, even the monks of old used to love to ask the oungest among them to express his opinion on natters of the common good, thinking that wisdom peaks even in the humblest. For the monks, as for ny society, the superior's decision (and it is his lone), once all the facts are in, is final. The hu- an approach of wisdom, free discussion, is no indrance to obedience; neither is it essential. It s only an approach.

There can be no automatic production of Chris- ian realists. Only those can affirm who grasp heir own power to affirm, grasp its extent and mits, and hence affirm consciously and clearly ac- ording to the degree of verification they attain. Ian easily fools himself. Error is easy. Wisdom s not so omnipresent as foolishness. No easy rules, nly the hard work of never being satisfied as long s questions remain unanswered, leads to judg- ents finally adequate to reality. The mind is in ome sense all things by essence, but it never eaches that term existentially until the final vi- ion, and hence must always be asking, searching, onfirming. Christian realism has no rest on earth.

n America

There is, then, the problem of a Christian real- sm *for America.* Although much too long a sub- ect — one for which adequate distinctions are not et forged — it still deserves a note. I suggest that he great crisis in American Catholic life is to dis- inguish itself from its European heritage. Fur- her, this distinction will entail outgrowing two op- osed positions — and in fact it is the inheritance f this opposition that is our most needless trial. n the one hand, ecclesiastical formation of the merican clergy is still reductively European, ither because many of the young men study broad, or because the French-Sulpician and Latin- extbook influence on our seminaries is still — since he environment is sheltered — far stronger than he same influence can possibly be on the realities f American Catholic life. This ecclesiastical for- nation, furthermore, is greatly characterized by hat conservative attention to facts or to experi- ence of which we have spoken at some length (though, in this case, the facts or experience are largely of *systems* of moral and schools of theology, and the examples and background of non-techno- logical, non-democratic social life).

On the other hand, most of the ideas of the mod- ern Catholic revival have also been generated in Europe, chiefly in France. And the spirit of *hypo- thèse,* the readiness to explore a new idea which we spoke of as the second level of human knowing, is more natural to the French than to Americans. Thus the opposed spirits of an old-time European conservatism and the modern French-led revival (a Catholic conservatism and a Catholic liberalism) both come to thrive on the American scene, though neither have a great deal in common with that "practical creativity" that seems America's most original talent. Eminently creative and ready to change, America's genius is not conservative; and eminently close to facts and verification, Anglo- Saxon rather than Rousseauistic in its common-man approach, it is not liberal. The sooner America, and American Catholicism, grasps its own identity in this respect, many of the frictions now felt will dissolve, and the more real ones belonging to its life's work will emerge.

Thus it seems one must agree with Maritain's verdict in *Reflections on America* that America is nearer to the concrete historical ideal of his "true humanism" than any other nation in history. Americans are closer in spirit to a Christian real- ism than Europe ever was or perhaps can be. For Americans love facts, but they are young and curious for meaning too. Neither traditionalists nor prophets, living still in a kind of innocence, they wish to be, above all, wise and good and loved. This gives them boundless practical optimism and creativity. Committed to twentieth century civili- zation more than any one, and strong in faith (and in increasingly learned faith), they are the West- ern World's second chance at developing a Chris- tian philosophy, a world of earthly culture where faith for the sake of eternity (there is no para- dise on earth) weds, and does not dominate save in loving, man and the things of man.

* * *

The most serious error of which the converted man can become guilty is that of believ- ing that he is placed or installed once and for all in some privileged position from which he can look condescendingly on the tribulations of those who have not joined this sort of "home." It is just this idea of "home" which must be rejected with the utmost em- phasis, at least if this "home" is conceived not as a goal, as something to be reached, but as being already dwelt in. The converted, in the only sense of the word we can accept, must realize that there is nothing on this plane which can be won once and for all, that there is a constant possibility of relapse, and that he is in danger of falling much lower even than his original starting point.

—GABRIEL MARCEL

New Trends in Scripture

Thomas Barrosse

A RECENT article in the *National Geographic Magazine* contained the remark, "The two sciences making the most rapid progress today are nuclear physics and Palestinian archaeology."

Of course, the author was a Palestinian archaeologist, but his statement *is* true. One hundred years ago almost all that historians knew about the ancient Near East of pre-Persian days consisted in the bits of information furnished by occasional Old Testament remarks on Israel's neighbors. Over the last century, however, excavators in Bible lands have uncovered the remains of whole peoples and civilizations and have virtually reconstructed the entire framework of Old Testament history. For example, until the close of the nineteenth century, the term "Hittite" was merely a racial designation of unknown value which Old Testament books applied to certain individuals. Today we know that the Hittites were a powerful people in what is now Central Turkey, that they had a highly developed civilization, and that they exerted great influence over the affairs of Mesopotamia and Palestine, during a good part of the 400 years that the Hebrews sojourned in Egypt. We know the names of their kings, the dates and histories of their reigns and even much of their private lives. We have rediscovered and deciphered their hieroglyphic language. And the case of the Hittites has many a parallel.

This recovery of the setting in which the history of Israel unfolded has, of course, shed extraordinary light on the Old Testament. Rediscovery of ancient languages closely related to Hebrew has made for a clearer understanding of many words and expressions in Old Testament books. Regaining ancient Semitic literary works very similar to Old Testament writings has led to a fuller appreciation of the types of literary compositions which Israel's inspired authors could have intended to produce.

Nor is it only Old Testament scholarship that has benefited from such discoveries. Very much the same thing has happened for New Testament scholarship too. We need only think, for example, how much the Dead Sea scrolls have illumined the Gospels.

Assimilation of such a wealth of information on the part of Biblicists does, of course, take time. The process, however, is well along. Begun decades ago, it reached something of a climax in Catholic circles about 1955 with the publication of the so-called "Jerusalem Bible" *(La Sainte Bible de Jérusalem)* — a French edition produced by a large number of experts, clerical and lay, under the direction of Father Roland de Vaux of the Dominican Biblical School in Jerusalem. The translation is good and the introductions and notes excellent, admirably summing up the results of modern scientific thinking. Recognition from Rome came almost as soon as the work appeared: Father de Vaux was named consultor of the Biblical Commission.

It would be impossible to discuss here all the trends recognizable in Old Testament scholarship as a result of the last century of thinking. A brief outline of the development of modern Catholic thought on two crucial points will have to suffice: the inerrancy and historicity of Biblical writings. Further details on these points can be found in the Jerusalem Bible or in the writings of almost any noted Catholic Biblicist today.

Clarification of Terms

Before getting into our discussion, we must clarify our terms. An author errs if he affirms as true something that is not so — if, for example, he asserts that some event has taken place when in fact it has not. If, however, he should offer an opinion or present an assertion as probable, he cannot be said to have erred should the opinion or assertion prove false. He has not affirmed it as true but merely as probable or likely, and a statement can be at once both probable and false. Hence, before we say whether an affirmation is erroneous, we must understand *how* or *in what sense* the speaker or writer intends to affirm it.

Two very clear examples from the First Book of Samuel will illustrate this principle. Even rationalist scholars today admit that the author of the book intended to write a history — i.e., to compose a narrative recounting events which actually

ed. Yet in chapters 9 to 12 we find two juxta-
l accounts of the founding of the Israelite
archy — a pro-monarchy version (9, 1-10, 16;
ch. 11) and an anti-monarchy version (ch. 8;
7-25; and ch. 12). In chapters 16 and 17 (16,
3; 17, 55-58) we find two accounts of David's
meeting with Saul. Since the two accounts of
founding of the monarchy disagree, they can-
both be historical fact. And certainly David
l not have twice met Saul for the first time.
ertheless, the author includes the double ac-
t of each incident in his narrative and — what
ven more noteworthy — sets them down in
aposition. He could hardly have intended to
n two juxtaposed contrary accounts as his-
al fact.

hen what *did* he intend to do? He had both
unts. They may both have been venerable tra-
ns when he took up his pen to write. Unable
idge which of the contrary narratives was fac-
, he included both. Of course, if God had
en to do so, he *could* have revealed to the au-
which of the stories was historical fact, if
er. But the proof that He did not lies in the
that the author simply sets down both accounts
uxtaposition. The author's intention, therefore,
t have been simply to record the stories as he
id them.

ut what becomes of the historicity of his book?
t we say that he does not intend to affirm his
atives as history — as accounts of what ac-
ly happened? The solution generally adopted
y is the following. No one doubts that the au-
considered the great story that he records in
books (namely, that of the founding of the
archy and David's reign) as historical fact.
just as certainly he was not sure of the factual
racter of all the accounts that he included in
history: at least one of two contrary accounts
not be factual. Hence, he must have gathered
t accounts he could about the times and topics
which he concerned himself, and then pre-
ted them as telling a *substantially* factual story.
ugh many of the events described may not have
en place exactly as he recounted them and some
them, perhaps, not have taken place at all, the
stantial historicity of the book remains intact.
has the author erred. His book would be in
or only if he had intended to affirm as historical
t all the accounts he had recorded.

The first reaction to such an explanation is
ally the question, "Isn't it rather strange that
l should have chosen to inspire so unscientific a
e of writing?" But this reaction is itself rather
ange. It amounts to showing surprise that God
not act according to *our* present-day standards
surprise, in other words, that God did not in-
spire a history-writer of 2,500 years ago to write history that would meet the demands that we of the twentieth century after Christ make of our scientific historians. Doesn't it seem more reasonable to suppose that God, who, as the Fathers repeatedly pointed out, goes so far in adapting Himself to men's lowliness, should rather have chosen to inspire a work in accord with the standards of the men for whom it was intended and of the man whom He used as His instrumental author? Let us suppose with most Old Testament exegetes that the religious purpose which God intended the book to serve was to recount in part the story of God's ways with His people. This end would most easily be achieved, it would seem, by a book that fits the standards of the people for whom it was originally composed. The only thing lost is a wealth of historical detail — something that has little religious value and has been the preoccupation of the scientific historians of the West only for the last century or two.

The Pentateuch

A glance at one particular case — that of the Pentateuch — will show just how these present-day ideas on Biblical historicity and inerrancy developed.

In the nineteenth century a number of rationalist German Biblicists identified four different styles in the Pentateuch, distinguished from one another by markedly different characteristics. Grouping the various accounts according to style, they found they had four more or less complete histories of Israelite beginnings. Careful analysis of each of the four collections of accounts led them to conclude that the earliest had not been committed to writing before the seventh or eighth century B.C. — in other words, two or three centuries after the time of David — while the latest did not antedate the Babylonian exile.

Their final conclusion, publicized especially by Julius Wellhausen, was that the Pentateuch was merely a compilation of four late documents composed in order to ascribe a divine origin to Israelite religion which had in fact only developed later under the influence of merely natural causes.

Catholic reaction to this position was, of course, unfavorable. As the years passed, archaeological research made it increasingly clear that the Pentateuchal accounts of patriarchal times or of Israel's desert days could not have been imagined centuries after the period they purport to describe. They contain geographical and geological data too exact to have been merely conjectured. Further, they represent the customs and usages of the periods of which they speak with great accuracy, yet

the customs had changed radically and long been forgotten before the time to which the advocates of the Wellhausen hypothesis assign the composition of their documents.

On the other hand, linguistic research gradually made it equally clear that there were several distinct styles in the Pentateuch and highly likely that the accounts written in one or another of these styles had some connection with the regions and the times to which the German rationalists had assigned their composition. A consideration of these data in the light of our increased knowledge of the religion and the way of life of many of Israel's neighbors has led many Catholics to the following conclusions. The Pentateuchal accounts date back substantially to the very times they describe. Handed down by word of mouth from generation to generation, they naturally underwent some modification, as tribal traditions normally do. When literary activity sprang up in Israel, these already venerable traditions were finally set down in writing — but at different times and in different places. Those accounts which seem to have some connection with eighth century B.C. Judah were set down in writing at that time in the southern kingdom; the other accounts were set down in writing at later periods. When the Pentateuch was finally compiled, perhaps about the time of the Babylonian exile, the inspired author worked these accounts into one continuous story. This story he considered substantially historical. But he chose to tell it by recording unmodified the venerable traditional accounts, although he knew they contained many little inconsistencies. The fact that he left them in his narrative without any attempt to reconcile them would seem to prove his unwillingness to modify his sources as well as the absence of any intent to write scientific history. (A rather long list of such inconsistencies can be found, for example, in the Old Testament history written by Heinisch, a rather conservative Catholic scholar: pp. 65-67.)

The Gospels

Early in the twentieth century, some time after the origin of the four-document hypothesis on the origin of the Pentateuch, German New Testament scholars began a similar study of the Gospels. Unfortunately, like the formulators of the documentary hypothesis, these scholars had rationalistic leanings. Their analysis of the first four books of the New Testament led them to several conclusions. They said that the Gospels definitely were not the work of the four individuals to whom tradition assigns them. Rather, they said, they were the work of the early Christian community. The stories that made them up they divided into various types or "forms" (miracles, stories, legends, exhortations, etc.), which had grown up about the memory of Jesus to express the faith of the early Church — i.e., what early Christians *felt* about Jesus, whether it was true or not. With principles of this sort, these "form" critics set about trying to discover what they called the *Sitz-in-Lebe* — i.e., the "historical facts" — underlying the Gospel narrative. They were interested not so much in what the Gospels said as in what "actually happened." In a hypothesis such as this, of course, the Gospels ceased to be records of fact. There was no longer any question of historicity nor, of course, of inerrancy either.

Catholic reaction to form criticism resembled Catholic reaction to the documentary hypothesis. At first it was cold; then what facts the form critics had pointed out were distinguished from their rationalistic prejudices, and an attempt was made to assimilate them. For example, one thing that Catholic scholars have begun to admit in regard to the Gospel's authorship is the likelihood that the first Gospel and the fourth are not so much the work of one man but of a circle or "school" that somehow originated with or centered about the person of St. Matthew or St. John. They are not considered the work of these two Apostles in so strict a sense as formerly, and yet they remain valid apostolic testimony.

All recognize, too, that the accounts that make up each Gospel were included by the Evangelists to illustrate truths of faith about Jesus. On the other hand, this by no means excludes their historical factuality. In fact, if these accounts (and Gospels as a whole) are not substantially historical, the preaching of the early Christian teachers is meaningless. It is obvious to anyone who reads the Apostles' sermons in Acts (which, incidentally, contain the basic plan followed by all four written Gospels) that early Christian preachers intended to narrate *facts* about Jesus. It is equally obvious to anyone who reads the remarks of St. Luke (Lk. 1, 1-4) and St. John (Jn. 20, 30ff.) on the purpose of their Gospels that early gospel-writers also intended to narrate facts and not merely to collect traditional *tales* about Jesus — much less myths.

Whether the Evangelists intended to affirm as factual every detail of their narratives is, however, another question. Their mutual discord in matters of chronology is notorious. The differences of detail in the four accounts of the events that took place at the tomb on the first Easter morning would also incline us to deny that they preoccupied them-

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ves over the exactness of details. The number of rels, their command to the women, and the ap- ition of Christ to the women are events nar- ed quite differently in each of the four Gospels. t where did these differences originate, and why the evangelists conserve them? Our answer to s question lies in the widely admitted explana- n of what the Gospel-writers did when they com- ed their Gospels: they collected the *traditional* ries about Christ and used them, as much as ssible, *in their traditional form* to compose their *stantially historical* narrative.

Even more, it would seem that the written Gos- s interpret and adapt events somewhat, in order make them more evidently meaningful for, or plicable to, the Christian audience for which they re intended. Thus, for example, many scholars l that some of Christ's parables or words are en an interpretation in the Gospels somewhat ferent from the meaning which He intended m to have when He first spoke them. The rea- n? To make them more applicable to the different dience — Christian readers in the case of the spels as opposed to the Jewish audience that sus had addressed. Or again, in Mt. 16, 16, the spel seems to interpret Peter's profession of th made at Caesarea Philippi. Peter certainly fessed his faith in Jesus' messiahship on this asion. If he did not do at least that, then the count would be pure fiction. Besides, St. Mark , 29) and St. Luke (9, 20) are in explicit agree- nt with St. Matthew on this. But Jesus is Mes- h — Savior — precisely because He is the Son God incarnate. The first Gospel would, according some, have added the phrase "Son of the Living d" to Peter's "Thou art the Christ" in order to press the full meaning of Jesus' messiahship for e reader. (For a late first-century Christian ader of the first Gospel "Son of the Living God" uld have no other meaning than that which it s for us today.)

That Peter himself was actually aware of this ll meaning of Jesus' messiahship at Caesarea ilippi may well be doubted. It may be doubted that he used the expression "Son of the Living God," St. Mark and St. Luke omit it, and even in St. Matthew our Lord does not mention it when, immediately after, He insists that the Apostles must not reveal His identity as the Christ (Mt. 16, 20). At any rate, even if Peter did use it he could hardly have understood it as he did later (after the resurrection). The term was applied to our Lord during His public ministry (by devils) merely in the sense of "Messiah" (Luke 4, 41). True, during His ministry Jesus said much about His relation with the Father and claimed divine prerogatives. His statements and claims were misunderstood, however, both by His enemies (who felt that He was setting Himself up as a rival divinity to the God of the Old Testament, *and by His disciples* (who at the Last Supper merited a rebuke for their lack of understanding of who He was— John 14, 9ff). Only after His resurrection did they finally fully understand — an understanding which Thomas expressed in his explicit profession of faith in Jesus' divinity: "My Lord and my *God*" (John 20, 28). Thus the Gospels are substantially historical, but recount the episodes of the story of Jesus in their *traditional* forms, sometimes *adapting or modifying* to make them more meaningful for the Christian reader.

Pius XII, in his encyclical on Biblical studies, wrote, "There is no one who cannot easily perceive that the conditions of Biblical studies and their subsidiary sciences have greatly changed within the past 50 years." The change has been mainly towards a greater understanding of the background, mentality, and other conditions of the human authors God used in producing the inspired books. Among the results have been a more discerning appreciation of the Catholic dogma of the inerrancy of the sacred writings, confirmation of Catholic conviction on the historicity of Old and New Testament books, a vindication of the Bible from the ridicule of rationalists of a century or two ago, but, perhaps above all, a clearer understanding of the marvelous condescension of God, who goes so far in adapting Himself to the lowliness of men.

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The world of reality to which the liturgy belongs is one which concerns more than the individual's approach to God and to himself. It opens out new vistas on the horizontal level, lifts a child out of the narrow orbit of personal interests that tend to absorb his energies and makes him aware of great intentions outside his own circle. This widening of the horizon is deeply educative in itself; those minor storms and tragedies that seem so very major when you are little, begin to be seen in their true proportions, and some kind of balance and serenity gradually emerge. In every Mass, a child learns to pray with the priest, with Christ, for others. . . . His prayer reaches to the very ends of the earth and self is utterly dwarfed.

—Mother Emmanuel, C.S.A. (From "Teaching Liturgy in Schools")

ROUNDUP

THE CHURCH

Two Points of Information

At the request of missionary Bishops and several Superior Generals of religious orders (and under the patronage of the Congregation for the Propagation of the Faith) a center of missionary information opened in Paris last fall. The aim of the Center is to give, in a 150-hour course, a global view of the dogmatic, spiritual and sociological aspects of the missionary apostolate. The project is considered a unique one and an important step towards more effective missionary activity.

Also in Paris, a new monthly periodical made its first appearance on January 1. *Signes du Temps*, which will attempt to fill the void left by the demise of *Le Vie Intellectuelle*, will present analyses and reflections concerning the life of the Church, scientific and technical discoveries, political evolution, ideological and cultural trends in art, letters, and the theatre. A bulletin states that the new periodical is for "those who are shaping a new world, to encourage the penetration of a Christian faith that is loyal to the Church and to the world, anxious about the freedom of man and the freedom of Christians."

Problems in Chile

(The following report, the first of two installments, was written by Father Mark McGrath, a Holy Cross missionary in Chile. Father McGrath has been on the faculty of St. George's College in Santiago for a number of years.)

Modern psychology warns us not to judge a man's "profounder" tendencies by what meets the eye. Modern sociologists warn us in the same sense about peoples, nations, and even small towns. One trembles with apprehension at the blithe simplicity with which some authors take external factors of a nation and convert them into flat judgments about the inner spiritual temper of its people. Recently a United States Catholic author grouped off all the Latin America's nations into three groups: those in which the Church is moving ahead; those in which it is standing still; and those in which it is losing ground. Such judgments are convenient for the reader; deceptively convenient. No such attempt will be made in this report.

The religious condition of Chile is analogous to that of all the Latin-American nations. But it must be remembered that analogous means alike in some respects; different in others; in fact, more different than alike. The great variety of geographical, historical and other environmental factors of the Latin-American nations; their practical isolation from one another (even today there is hardly a common market for their books, though Spanish is the near common language); the highly variegated racial admixtures, in the beginning and through immigrations; the variant influences of Spanish, French, United States, and other cultures on one and another country; all these factors explain why any Latin-American smarts when even an educated "Yankee" (the denominator for all United States citizens) runs the citizens of 21 such varied republics into sweeping generalities about revolutions and siestas.

Worse even than such generalizations are those all-too-sweeping comparisons that are made between the "people" of the United States and the "people" of Latin America — or even the "people," let us say, of Chile. The social fabric of the United States is democratic. Chile's is still largely aristocratic. It is impossible to compare the Chilean high-school students with their counterparts in the United States, without previously making it quite clear how few Chilean boys ever reach high school and how large a percentage in the United States does. Furthermore, the Chilean student of higher society attending an aristocratic private school is more than likely to outshine intellectually and culturally the vast majority of United States high-school boys. But he is of a small élite. Likewise one must remember that secondary education in the United States emphasizes character training as much or more than intellectual; while the Chilean system is excessively academic. This is only an example. However, it serves to illustrate the care with which we must proceed in making generalizations about Latin America, or comparisons between what we know in the United States and what we observe in any Latin-American nation.

There is another difficulty which a "Yankee" experiences in assessing life to the South. The United States is a country of mass production. From Maine to California, in cities and towns, there is a great uniformity of material conditions of life and of popular taste. Latin America is, on the contrary, characteristically a land of contrasts. Its cities can be very modern; while one need only travel a few miles from them to find very backward conditions in the towns and on the farms. Its leisure classes can embarrass the Yank with a show of superior education and culture; while the great masses, in many countries, are illiterate and bent down with the physical squalor of their surroundings. A nation can boast a population which is 90 per cent Catholic; and yet repeatedly vote into power regimes which are hostile to all things Catholic. In short, to "think Latin American," like it or not, we must accustom ourselves to contrasts, to light and shadow. About no continent of the world, perhaps, are generalizations so apt to be untrue.

Part of the contrast in Latin America is geographical. Its history has been deeply affected by the tremendous barriers of jungle, mountains, and desert which cut off one area from another. Chile has its own unique and somewhat bizarre geography. Averaging only 120 miles in width, it is about as long as New York is distant from Los Angeles. Hemmed by the Pacific Ocean on the west, its narrow waist is furrowed by two mountain ranges, the lower coastal and the lofty Andes, whose watershed divides Bolivia and Argentina off to the east. Baked and arid, the north is rich in ores and nitrates, low in population; the center, bread and bean and wine bowl of the nation, holds two thirds of its seven million inhabitants, nearly two

The Chilean farm laborer, unskilled and unhappy, is one of Chile's biggest problems.

million of whom are in the swollen urbs and suburbs of Santiago, the capital. The south, especially beyond Puerto Montt, where the land breaks into unhappy islands, sinks into rain and cold, reaching to the straits and the Antarctic.

The tip of the world sports the open port of Punta Arenas, center of promising beginnings in oil and home of a goodly European stock. Just north roam the few remaining Fueguinos, pre-historic folk falsely described by Darwin as irreligious (their secret religious rites were only recently discovered). In the nearer south, between Puerto Montt and Valdivia, flourish the disciplined farms and towns of the German immigrant families which arrived in the 1850's and 1860's and instilled throughout Chile great respect and sympathy for all things German (the Chilean army, until the last war German-trained, still goose-steps under German style helmets). Pressed between the German farms and the rising eastern Andes is the vast area into which the doughty Araucanian Indian was driven, restrained but unbeaten. The real conquerors of the Araucos are the German Capuchins who for nearly half a century have labored to build up the present system of 250 missions and 270 schools, as well as hospitals and other institutions. The north, barren and unattractive, is the economic backbone of the nation. Copper totals 75 per cent of Chile's dollar exports. The foreign-owned corporations, chiefly United States mining companies, pay in roughly half of all the taxes received by the Chilean government.

All of the Chilean life centers upon the *valle central*, the central valley, at the heart of which is Santiago. Sixty-five miles away from the capital, on the coast, the port of Valparaiso and the resort town of Viña del Mar (Vineyard of the Sea) with its casino and string of lesser beach resorts to the north create for Santiago a fitting approach to the ocean. The whole harbor area still bears the stamp of the British leadership which developed Chile's navy, mercantile and banking traditions. The rest of the central valley is filled by the great *fundos* (large farms) and vineyards, nourished by Andean streams, which frame and converge upon the great, overgrown city of Santiago.

In the beginning, Chile, like most of Spanish-conquered America, was divided into large holdings or *encomiendas*, entrusted to the conquerors and their Spanish or Creole successors. To each went a quota of Indian laborers (the successive waves of European immigrants have generally kept to the cities, except when they could themselves own or manage the land). The owner of the *fundo* was and is called the *patrón* — the big father; and such he was. He was the absolute head of his lands and his people. He had the income of all that his lands produced; he had the responsibility of caring for all the needs of his workers — that they were housed and fed; that they learned of God and worshiped Him in the Catholic faith. No one speaks of social or even commutative justice within a family; and no one dreamt of it on the Chilean *fundo*. A good *patrón* cared for all his children. (Government was chiefly the concern of the landowners, conservative liberals by modern economic standards, whose workers voted as they were told. Political division was between the conservatives who stood for the Church and the liberals — and later radicals — who united around the ideals of the Encyclopedists and the Masonic guilds. Chilean governments have been stable as almost nowhere else in Latin America. Never was a president killed in office; few were driven out except by ballots.)

Conditions on the land today are essentially the same. A great number of *patrones* conscious of the injustices this situation inevitably breeds, want to change things. But

few know where to begin. Better farming and better wages require both capital and skilled labor — neither of which they seem to have. It would also require a reduction of farm hands, unless lands now fallow could be cultivated. A prime difficulty is the inertia of the landsman himself. This perhaps can trace itself back to the passivity of the Indian under his *caciques* (chiefs) before the Spaniard came. Certainly it is a fruit, too, of centuries under the *patrón* who did all thinking and willing for his *fundo*.

This inertia of the land worker is the source of many problems. He is untrained (only one out of eight Chilean workers is skilled), he is uneducated, he is apathetic, he is uninventive. He does not bother to better his condition unless told; nor does his wife; nor do his children. His easiest entertainment is drink (a national problem: one third of Chilean men are drunk every week end). In the past religion reached him, like everything else, from the top down. Now that many of the *patrones* are absentee or no longer practicing (if believing) Catholics, no one provides on many *fundos* for the traditional religious feasts, missions, and catechetical instruction. Given the paternalistic pattern of the *fundo* it is very difficult for a priest, if there be one nearby, to reach the workers without some active interest shown by the *patrón*. The results of this situation are dire. Many *fundos*, near or far from the bigger cities, are religiously abandoned. Apart from ignorance of the most fundamental points of doctrine (for example, the divinity of Christ), it is not unusual to find *fundos* where 60 to 70 per cent of the couples living together are not married by the Church, where children already working are not baptized, and where the other sacraments are rarely received.

In recent years hundreds of thousands of workers from the farms or mines have come with their families to the cities — chiefly to Santiago, where 50,000 arrive each year. The cities are not equipped to care for them. There are not enough churches, hospitals, or schools. There is not enough work. There is no housing. Santiago has increased in population since 1940 from 700,000 to nearly 2,000,000. But it has not been a healthy growth. The new arrivals have exhausted the poorer housing or the extra bed in the house of friends or relatives, and have had no choice but to live in caves or packing cases on whatever empty lot they could find. Their clustered shacks, called *callampas* (mushrooms) because of their rapid appearance, housed 45,000 men, women, and children around Santiago in 1953. In 1958 the number increased to 270,000 around Santiago and to 700,000 in all the cities of Chile. One out of every 10 Chileans now lives in a *callampa*.

Canon Cardijn, on a visit to Chile, said he had never seen worse slums than the *callampas* of Santiago. We must remember also the inconveniences to the cities, inadequate, almost helpless to cope with so many in need. The housing race is being lost. Over 200,000 housing units are needed to catch up with the needs, plus 30,000 yearly to meet new needs. Barely 25,000 a year are being constructed. Health and education must suffer. Chile has always had severe health problems. As late as 1940 a census showed the highest infant mortality rate in the Western world — of 10 children conceived, six were dead before the age of 10. Progress has been made in many aspects. But the *callampas* breed sickness. In a recent survey of one Santiago *callampa* 75 per cent of the children were found to have tuberculosis. To educate so many poor children in the city is also very difficult. Even when schools can be built and teachers paid, many children will not come because they have no shoes or decent clothes to wear, or because they are helping at home or begging or wandering the streets.

The religious problem is also intense. In all matters the inertia of the *callampa* dweller, brought with him from the land, aggravates his problem. When without work, for example, he does little to find work, or at least to better the shack in which he lives. But this inertia is especially hurtful in religion. The priests of Santiago and the other cities are numerically too few to care for the new arrivals. While Santiago, in 20 years, increased over 200 per cent in population, its number of diocesan priests declined. Imagine a pastor, alone or with one curate, caring for a parish from 10 to 20 or more thousand souls, who suddenly discovers a *callampa* settlement of five to 10 thousand more on th fringes of his parish.

The poor masses, both on the lan and in the city, cut off in large mea sure from the priest, nourish the faith particularly through devotio to the *Virgen* and *mandas* (promises to her and to other saints. But th shallow faith is easily upset by d termined counter-propaganda. R vivalist Protestantism has cut deep in recent years into the masses c off from the *patrón*, and even in many *fundos* where the *patrón* do not care. In 1940 there were slight over 40,000 Protestants in Chile mostly traditional Anglicans or L therans of English or German tra tion. In 1957 there were close 300,000, with many sympathize The growth has not been in the tra tional Protestant sects; but ratl among the revivalists — chiefly Pentecostales, called locally the "" nutos" after their Chilean foun Juan Francisco Canut. They are a called *evangélicos* or *evangelistas* cause they claim to preach the p Gospel. Hundreds of foreign (mo United States) Protestant missi aries flood the cities and land, kn ing on any door, free with Bibles pamphlets; yet the genuine prog among the masses is made by Chil "Canuto" preachers, who with tars and simple Bible drumming duce their hearers into frantic vulsions and conversions.

Communism has also cut hea into the masses. Some foreign mentators interpreted the presi tial elections of September 195 a victory for the right and a se setback for Communism. Actu Communism, or more precisely M ism, was never more popular in than at this moment. The leftist ernment which came to powe 1920, under Arturo "el león" sandri, father of Jorge, was Marxist. The leftists who won election from 1939, in the time c popular front, until 1958, use Communists to gain power and frequently exiled them from the ernment or even outlawed t party. Allende, the leftist can in 1958, speaks an open Marxis In the 1952 presidential electi had only 42,000 votes. In 19 took 355,000, only 35,000 less Jorge Alessandri, the rightist Eduardo Frei, candidate of the tian Democrats, was a distant

Bishop Emilio Tagle, auxiliary bishop of Santiago, in Chile.

Jorge Allesandri, first Catholic president of Chile since 1927.

700,000 Chileans live in lean-to's. Above couple is typical.

with 265,000. Bossay, candidate of the radicals, yesterday's leftists, was only able to gather 180,000.

The Communists have penetrated effectively into the labor unions, and much of the public school system — the teachers and students of both high schools and university level. They have also gone systematically after the vote of Chile's 700,000 slum dwellers. To these slums arrive thousands of tons of material aid given by Catholics — chiefly through Caritas N.C.W.C. Relief Service. Catholics give of their time and talent in professional help (doctors, lawyers, nurses, social visitors, etc.) and are continually sponsoring drives for housing, schools, etc., for the poor. The Communists do few of these things. Their system has been rather to live and direct from within rather than to help from without. Hundreds of paid Communists arrive in the slums, build their lean-to or move in with already squalidly crowded families and begin to talk. They concentrate upon the *juntas de vecinos*, the local informal councils of men, and the *centros de madres*, the women's centers, where their training and decision rapidly molds the passive *callampa* dweller into their plans. Up and down the length of Chile the *callampa* dwellers are being tied tighter and tighter to Communist puppet strings. In the recent elections the worker and *callampa* areas were predominantly for Allende; plus decided University groups. He almost won.

Church and State were officially and politely separated in Chile in 1925. The official act recognized the impossibility of continuing the union under civil regimes dominated by a Masonic bias. Masonry has been extremely powerful in the armed forces, in the government, and in education. Its policy in education has been to fight for state monopoly. Where monopoly was impossible it has wanted at least close control. It has been defeated by its own success. The state's high-school and university programs have been so rigid that they could not bend — even to progress out of obviously antiquated molds, but the molds had to break. Recently private universities have been obtaining successive victories toward entire freedom in the granting of their degrees. And more recently even the private high schools have obtained limited rights to experiment with their programs and even to examine their own students at the end of the year in the examinations which are a prerequisite to the State bachelor's examinations.

It is even possible that soon private schools may by-pass the bachelor's examination entirely, if the universities will accept their students without it. These are changes which betray a breaking down of Masonic strength in education. As a matter of fact, more and more secondary professors, of private and public schools, are convinced Catholics. The future dangers in education promise to be much less from Masonry, a structure now bereft of ideals, than from Communism and, perhaps much more, at least for the immediate future, from that kind of "scientific" spirit which denies to religion any serious consideration — with a tolerant smile that is much worse than open intolerance. Catholicism is seriously handicapped in the university field by a serious shortage of outstanding intellectuals. Perhaps it is even more handicapped by the fact that in Chile there are, in general, very few intellectuals in the large philosophic sense of the word.

The Chilean Universities (10 in all, three of which are Catholic) are patterned on the technical institutes set up by Napoleon. There is no central faculty of Arts and Letters. There is very little preparation for that kind of larger human debate in which cultural and religious values are given their prominence. But this, too, is changing. Various of the university rectors, public and private, and groups of their better professors, are experimenting already with a simple version of the Liberal Arts College as the intellectual foundation of the university. This presents a definite challenge to Catholics. The Church must not be so overcome by its practical missions as to neglect the formation of genuine intellectuals. The fields of philosophy, humanism, and the interpretation of science are ripe for their harvest. The pontifical faculty of theology at the Catholic University of Santiago

could contribute significantly in the intellectual apostolate. Until now it has had no radiation beyond the circle of its ecclesiastical students. It has theologians capable of guiding Catholic intellectualism. Unfortunately they are over-worked with numerous ministerial functions of the priesthood. A certain pragmatism of the Chilean and of the Chilean Church, a pragmatism which looks to quick results, such as filling all vacant parishes at once, has made it most difficult for the faculty professors to be free for their theological task. There is only one vital Catholic magazine in Chile which offers serious intellectual orientation. It is *Mensaje* edited by the Jesuit Fathers. But its concerns are primarily with the social problem.

The shortage of priests is often put forth as the principal problem of the Church in Latin America. It undoubtedly is, but it is not an isolated problem. It is obvious that this shortage is due to other factors which must also be considered. For example, in Chile — and more so in other countries — a large percentage of the Catholic population, perhaps 60 per cent cannot normally produce vocations. The candidate for the priestly or religious life requires a certain minimum of physical, intellectual, and moral qualities which he normally will acquire in his home and at school. When we remember that at least 40 per cent of Chileans are still illiterate and another 17 per cent are nearly so; that the bulk of Catholic homes do not practice their religion; that bad marriages, alcoholism, and ill health characterize the working and poorer classes; that Masonry and religious indifference grip numbers of the middle or higher class, then we can understand why there are few vocations. To this must be added the fact that the priest does not enjoy generally in society the prestige that he holds in the United States. For an ambitious young man to embrace the priesthood means far more renunciation of worldly success than it does in the northern countries. This renunciation must be made also by his family. Humanly speaking it is understandable that in almost every case the boy or girl who decides for the seminary or convent will meet stubborn resistance at home.

How can the priesthood acquire greater prestige — in order to better exercise its ministry and more easily attract worthy candidates? Obviously by further Christianizing society and by living an example that all can admire. Yet this is not enough. The Chilean clergy is surely one of the most worthy in Latin America. It has traditionally been drawn from the educated homes; it is well trained, dedicated and inventive in its work. Yet the priest in Chile lacks social prestige. Part of the problem would seem to be a lack of adaptation to the modern secular world in which he lives. The priest should not be of the world; yet he must be in it. This is difficult to achieve when his street garb (cassock, long cloak and wide black hat) mark him off so singularly; when he is still prohibited from attending such public functions as movies which are forming the mentality of his people; and when he himself has not yet seen the necessity of going out to a world that does not come to him, through parish visitation, above all. It would seem that the first adaptation of the Church to modern society in Chile will come with a deeper awareness among the priests that they must go into the world to find their flocks.

The missionary task is not easy. The Church is poor. The parishes are so poor in many instances that one wonders how the priests themselves keep alive. The distances in the country and the difficulties of travel are often prohibitive. The social problems which face the priest are nearly overwhelming. All these things reduce considerably the time that can be given to proper priestly work. The priest needs much more lay assistance to finance and carry on his work. This leads us to the school and parish where lay leaders must be formed.

The school problem is acute. About half the children of school age are not in school, usually because there are no schools for them. Of the other half, one third are in Catholic schools. The State provides for religion classes in its own schools only in the seventh, eighth and ninth grades. Most students do not get that far. Often the classes are not taught anyway, because there is no one to teach them; and more often they are totally ineffective, since there is only one hour a week. The class is voluntary and it frequently suffers ridicule during the rest of the week from non-Catholic professors. The Catholic schools receive a part subsidy from the State. The subsidy is larger for the free schools. Most Catholic primary schools are free but their subsidy is still less than one fourth of what the State calculates as its own costs in education per student. Theoretically it is high. But the subsidy for each year is calculated on the costs of the previous year and is always paid at least a year late. Chile's galloping inflation thus has two years to cut the value of the subsidy at least in half. In many cases the subsidies for 1957 have not yet been paid. The government is without funds, and the first to feel the pinch in education are the Catholic schools. Many may have to close.

Catholics who can afford to do so send their children to paid Church schools. These are conducted by the religious congregations, in the main. Very seldom are they organized along parish lines. Many would like to make them parochial; but there are great difficulties in the way.

Meanwhile, parish life languishes. Few Chilean Catholics think of themselves as belonging to a parish. They go to church wherever it is more convenient or more to their liking. The wealthier marry by preference in the more fashionable churches or in the chapels of the schools where they were educated. For baptisms and sick calls they seek the services of the pastor but of a priest friend or relative. Catholic Action is organized along school or university or professional lines. Financial support goes primarily to favorite charities or social works. Add to all this the fact that few pastors take a census or visit the homes of their parishioners in any systematic fashion, and also the passivity of the poor in religious matters; and the fact that all churches are locked except Masses in the morning and may be opened unless there is a service in the evening — and the picture of the languidness is almost complete.

(In our next issue, Father Grath will discuss the positive aspects of the Church in Chile, particular emphasis on the C comeback that dates from the 1

RELIGIOUS UNITY

Opening the Windows

(Father Tavard teaches at Assumption College in Worcester, Massachusetts. The following remarks, with special emphasis on inter-faith dialogue, are condensed from an address which appeared in the "Delta Epsilon Sigma," official organ of a National Scholastic Honor Society.)

The question of what an intellectual is has recently been raised in many quarters. That no very satisfactory answer seems to have been put forward should surprise nobody, for it is a very difficult question. No one can hope to answer it to everybody's satisfaction. For what my own ideas on the point are worth, I am going to try to put them in order. For even if it is not an all-around solution, the answer on which I have hit at least satisfies me. It has the undoubted advantage of simplicity: I think an intellectual is a man who assumes that people are intelligent. Because he thinks that people are intelligent, he is determined to speak to them in an intelligent language. . . .

The intellectual is not necessarily an expert or a specialist. At any rate, he does his best always to speak an intelligent language because intelligent people deserve to be spoken to intelligently. Yet an intellectual is not necessarily naïve. He is not always fooled by his own assumption that people are intelligent. He has met some, probably many, who do not behave intelligently. He therefore knows that intelligent language is bound to be misunderstood by unintelligent persons. He has decided, nevertheless, to take this risk, for he is convinced that one should make sacrifices in order to respect the principle that man has been created as an intelligent being. He often runs into a net of misunderstandings, misapprehensions, mistakes. He may be caught up in it and victimized thereby. He nonetheless goes on trying to speak an intelligent language. . . .

The function of intellectuals with regard to the rest of us is to make us realize that if we are not intelligent, we thus exist because we do not know we are intelligent. Many examples of this situation could be cited. People will discourse unintelligently until you show them what is wrong with their way of thinking. Then they may begin to realize the error, and they at any rate are given a chance to think intelligently. You have not made them intelligent; they were so in the first place; but they did not realize the fact. The function of intellectuals is to make people realize that they are intelligent. This is common to everybody. It is not Baptism that makes a man intelligent. The man who has received Baptism is unfortunately not more intelligent than he was before.

There are possibilities, thanks to the very nature of the intellect, of building bridges between Catholic and non-Catholic intellectuals. Are there already such bridges? And, if any, what kind of bridges are they? The only way to build a bridge is to work together. It may not always be good engineering to start a bridge from both ends: if you have not drawn your plans carefully, you may not always meet exactly in the right place. But in the realm of intellectual research, this method would be quite sound. Even if you do not meet precisely in the best place, you will meet *somewhere*. It does not matter too much if the bridge is not quite straight; there can be a little curve in the middle. From the standpoint of motor traffic such irregularities would be unfortunate; from that of intellectual interrelationships the important thing is to meet. Adjustments can be made later. First, we have to meet.

There are places, mainly in continental Europe, where Catholics and non-Catholics have been trying to work together. In Germany, the Abbey of Niederaltaich in Bavaria has devoted itself to encouraging meetings of Catholics and Protestants on religious problems. These bring together priests and ministers, or Catholic and Protestant laymen, interested in the same questions. More recently, Archbishop Jaegher, of Paderborn, has inaugurated a Catholic center for ecumenical meetings. This Johann Mohler Institute organizes meetings of Catholic and Protestant intellectuals particularly interested in problems of Christian unity. It also publishes the review *Catholica*, featuring discussions of ecumenical questions. This center will probably become a main crosspoint of Catholic and Protestant endeavors in the field of Christian reunion. Outside these more specialized fields there are also in Germany many attempts made toward a meeting of minds. A number of Catholic and Lutheran institutions organize common week ends for intellectual discussion and exchanges of views by members of the same profession but of differing churches. They try to solve problems by reference to the same principles of Christian faith.

If we shift our attention to France, we find in Paris the important *Centre Catholique des Intellectuels Français*. This Catholic Center for French Intellectuals, whose secretary is a priest, often features non-Catholic speakers. The philosopher Jean Wahl, who is an agnostic, is a familiar figure among them. Protestants like Andre Siegfried are also invited to lecture there. The idea is that in order to be a Catholic intellectual, one has to know what other intellectuals think. No one can be an intellectual by himself. If you put somebody in a cell and wall him up, he may try to think; he will think a great deal, and maybe think himself mad; but he cannot become an intellectual, because he is alone. One becomes an intellectual through interchange with the thoughts of others, and in order to serve others. A Catholic intellectual who restricts himself to purely Catholic groups would lose some of his intellectuality. If one remains in his own chapel or conventicle, he will know it by rote, but he will know little else. In order to be an intellectual one must not remain in his own chapel; one has to look around, to open windows, to see what is happening outside.

In his recent book *Frontiers of American Catholicism*, Father Walter Ong, S.J., points out that a true intellectual is not afraid of the dark. He is not afraid of venturing outside where he is not sure of what he may

find. If I go into a circle of Protestant intellectuals, I do not know what I am going to find. I may guess at it and have a fairly good idea, but I am never quite sure. And when a Protestant intellectual enters a Catholic circle, he is in a similar position: he does not know what he is going to find. If they are afraid, both Protestant and Catholic will stay at home and never meet. But when they do meet, they are able to enlarge their own minds by contact with another kind of thought. According to St. Thomas all knowledge comes from the outside. Intellectual knowledge also springs from a contact with our thoughts. If one meets only people who think like himself, he will not easily find incentives to progress in his own thinking. In order to be progressive a man has to find people who challenge him, and whom he will also be able to challenge.

There are signs in America that the intellectual climate is making this kind of meeting more and more welcome. The last hundred years, approximately, of the life of the Catholic Church on this continent have been marked by the necessity of building the Church. The old saying is sound enough: *primum vivere, deinde philosophare,* to eat first, and afterwards to philosophize. There cannot be an intellectual Catholic community in a wilderness. American Catholics have devoted their first century and a half of existence to building the Church. Now the Church has been built. It is time to look outside, to open the window to see what is happening among our neighbors. We are now at a period when windows are being opened. When one opens a window that has been closed for a long time, he may be afraid of breaking the glass. This can happen. It may be unavoidable. But breaking a window does not pull a building down. Should we so fear to break the glass that we leave the window shut, the air is likely to get stale. This would happen if we were not now opening ourselves to the society around us. The function of the Catholic intellectual in the current decade in America is to look outside the window.

There are increasingly evident signs that this is being done. We can look at the Catholic press, the Catholic intellectual reviews, the quarterlies: more and more contributions point out the need for intellectual exchange and collaboration with non-Catholics. More and more books are written by Catholics concerning non-Catholic intellectuals, and Protestant philosophers, thinkers, and theologians. More and more editorials, too, in the Catholic weeklies stress this kind of need. If we compare the editorials of the Catholic weeklies of today with those of 20 years ago, we find differences of tone. Their preoccupations are not quite the same. They now comment more consciously on a national scale, both as far as politics is concerned and in the field of intellectual problems. We as Catholics are more interested now in the man who is outside, yet who needs us and whom we also need. A certain amount of separatism was required in order to start building the Church. We now live at a time when, the Church being built, the door is being opened and faces peep out. . . .

One need not be a professional intellectual to help open the window. As I said at the beginning, an intellectual is a man who assumes that people are intelligent and who therefore tries to talk intelligently. Anybody, in any walk of life, can do that. But it should be the assigned task of Catholic college graduates. The function of Catholic students and alumni is to fulfill the functions of intellectuals in this century: to try to talk an intelligent language and to try to meet the thoughts of others in order to make progress in our own thoughts.

Interview With Paul Tillich

"Each day I feel great joy and great anxiety," the noted Protestant theologian, Paul Tillich, told us in a recent interview at the University of Chicago.

These words may be taken as a central assessment of the personality and the thinking of a man whose importance, Father Gustave Weigel has said in a critical essay of Tillich, consists "in the fact that he has made an all-embracing system of Protestant thought and doctrine. This synthesis is not merely a free construction involving the rejecti of some unloved tendencies. He really bringing together all the el ments of Protestant thinking fro the days of the reformers to o own time. What is more, this sy thesis takes into consideration t Catholic elements which are late in Protestant belief, though oft unrecognized."

Some time ago Dr. Tillich e pressed his concern about "the idol trous character of traditional th ology and popular beliefs a bo God." We began our interview asking him to develop that sta ment a little further. "We must b gin with the notion of faith," said. "I define faith as an uncon tional concern with the ultima Man has many needs and concer But there is only one ultimate l man concern and it is expressed the great commandment: 'You sh love the Lord your God with your heart, and with all your so and with all your might.' Genu faith demands total surrender this ultimate concern.

"Man manifests this concern different ways: through dogm rituals, customs, traditions creeds. Now all of these manife tions are both valid and inva They affirm and deny. They aff something about God insofar as t are interpreted symbolically. can only speak of God through s bolic language. When we attri a literal or univocal sense to w we say about Him we become id trous. We really deny God bec we seek to capture His infinite in finite language. Literalism prives God of His ultimacy. draws Him down to the level of which is not ultimate, to the f and the conditional. When the pressions of faith do not reta certain 'symbolic indefiniteness,' remain open to several possibili a Yes and a No, they do not press our ultimate concern. become idolatrous."

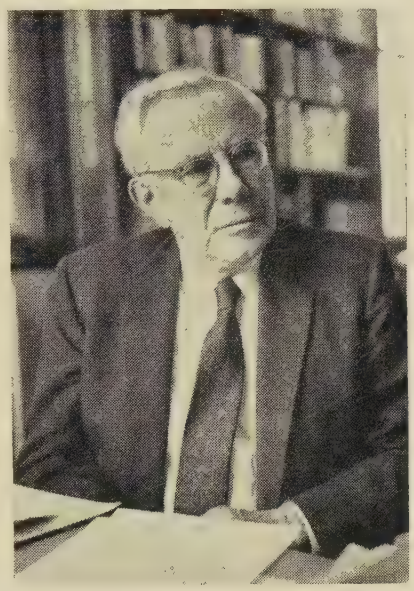
(The role of symbol is centr Tillich's thinking and he has veloped it at some length in writings. It must not be ima that he considers a symbol a sign, emptied of all content. we speak of the *processio* o Spirit from the Father and the in the Trinity, he explains, w

speaking symbolically. *Processio* is meaningless if understood literally. Yet it is a real way of speaking and every symbol concerning the ultimate has this important characteristic: it participates in the reality of what it tries to express. Upon the basis of this notion Tillich has defined theology as "a method of correlation between the questions arising out of the human predicament and the answers given in the classical symbols of religion." It might be noted that there is a parallel, although not an exact parallel, to this way of thinking in the traditional Catholic doctrine of analogy.)

"We have many examples of idolatry in history and in present-day religion," Tillich continued. "When a dogma, or a rite, or a truth is given an absolute and univocal significance our concern for the ultimate is frozen in a finite form and the divine self-manifestation is limited to only one possibility. This is the substance of the Protestant stand against Roman Catholicism. The Reformation was really a protest against idolatry. It was the rediscovery of the principle that no Church has the right to put itself in the place of the ultimate. Of course, we must bear in mind that not all Protestant sects are loyal to their initial inspiration. I consider a certain Protestant 'fundamentalism' to be as dangerous as Roman 'absolutism.' But the essence of the Protestant position is to keep the prophetic character of Christianity alive by protesting against all forms of idolatry. This is our loyalty to the transcendence of the revealing God and our effort to tolerate nothing that takes His place."

Tillich does not deny that the prophetic spirit exists in Roman Catholicism; or that genuine faith is impossible within its fold. But he is worried about its tendency to what he would call a substitution of finite formulas for the ultimate concern. "I think Catholicism lost much of its original vitality at the time of the Council of Trent," he told us. "And it is interesting to note," he added, "that much of its early spirit of exploration and pastoral insight has recently cropped up in a new form in depth psychology."

Dr. Tillich endeavors to bring the various aspects of the Christian faith to bear on one central point of meaning. He sums up the essential Christian message in two words from St. Paul: New Being. Christianity is the message of the New Creation, the New Being, the New Reality which has appeared with the appearance of Christ. In his book, *The New Being*, Tillich stresses this new state of things. St. Paul's striking assertion says, he writes, "that Christianity is more than a religion, it is the message of a New Creation. Christianity as a religion is not important — it is like circumcision or



Harvard's Paul Tillich

like uncircumcision; no more, no less! . . . We should not be too worried about the Christian religion, about the state of the Churches, about membership and doctrines, about institutions and ministers, about sermons and sacraments. This is circumcision; and the lack of it, the secularization which is spreading all over the world today is uncircumcision. Both are nothing, of no importance, if the ultimate question is asked, the question of a New Reality. *This* question, however, is of infinite importance. We should worry about it more than about anything else between heaven and earth. The New Creation — this is our ultimate concern; this should be our infinite passion — the infinite passion of every human being."

Currently Tillich is much occupied with the question of Christian maturity. "The Churches cannot afford to lose the intellectuals," he told us. "On the other hand, there is a certain difficulty in containing them. Every churchman has the problem of a mixed congregation and the tendency is always to talk to the majority who are satisfied with little. And we must realize that it would be irresponsible on our part to disturb them by demanding more than they are capable of giving. My analyst friends tell me that it is not good to cure certain neuroses. People need them to get through life. So, too, with faith. An immature faith, so to speak, is necessary for some people. There is always an important prudential judgment to be made when we advocate a mature faith."

We asked Dr. Tillich to outline his thinking on Christian maturity. "Maturity is a certain experience of depth," he answered, "which enables us to become aware of ourselves and the purpose of our life. There is no easy way of achieving this experience, particularly with the pressures of a mass society. Nor is there any easy way of maintaining it. There are at least three points that enter into the notion of maturity: faith, doubt, and courage. Faith as concern with the ultimate is both participation in and separation from the ultimate, from God. Participation assures the certainty of faith. Separation, which is inevitable in any human situation of finitude and estrangement, gives rise to the element of doubt and anxiety. Both are essential to faith. Doubt is frequently considered an enemy of faith. But it must not be so. Doubt can on occasion be conquered; it can never be eliminated. If faith is understood as something that is true, if its symbols are considered absolute, then doubt is incompatible with the act of faith. If, on the other hand, faith is understood as being ultimately concerned, doubt is a necessary element in it. Doubt is an indication of the seriousness of the unconditional character of faith. It is a confirmation of faith. Existential doubt and faith are poles of the same reality, the state of ultimate concern.

"This is where courage comes in. Courage is intrinsic to faith because doubt is. Courage overcomes doubt

and takes it into itself as an expression of its own finitude and affirms the content of an ultimate concern. Courage does not need the safety of an unquestionable conviction. It includes the risk without which no creative life is possible. Courage as an element of faith is the daring self-affirmation of one's being in spite of the powers of 'non-being' which are the heritage of everything finite and human. This 'non-being' is expressed in the symbol of sin. Thus a living, mature faith includes the doubt about itself, the courage to take this doubt into itself; and the risk of courage."

Tillich regrets that Catholics are not permitted to participate more fully in inter-faith movements. But he also believes that the signs of the times point to great efforts towards mutual understanding on all sides. "Secularism is now on the defense," he said, "and the Churches must join forces to bear witness to the ultimate and show forth life as concrete and manifold possibilities for incarnating the ultimate law of love."

One cannot fail to be impressed with Tillich's deep and erudite sincerity. When he speaks, he speaks from the experience of his life in which he has known, as he puts it, both great joy and great anxiety. His faith slides, as it were, between the twin poles of knowing and yet not knowing, of having certainty and yet doubting, of loving and yet acutely aware of the demands of love. Whatever judgment may ultimately be passed upon his work, this much already appears established: he has raised a firm, and intelligent voice in our changing times in protest against all that would degrade the dignity and sacred possibilities of man. He has stressed religious awareness in accents of compelling urgency and meaningfulness for man today. "We all stand under God," he told us, "under the hand of the Spirit. It is life's greatest challenge to become worthy and as conscious as possible of our position."

ARTS AND LETTERS

Catholic Writer — Concluded

(Mr. Coffey, who is an editor for the World Publishing Company, wrote about the problems of the Catholic writer in our last issue. In this article he concludes his reflections on the subject.)

Any given combination of words may be considered "literature" in two essentially different ways. It can represent the lived interaction of man with his surroundings and with other men, and thus have some real bearing on what people call the "mystery of the human heart." Or it can be a merely decorative thing; it can stand for only a flag hoisted above the leaky boat of a mind divorced from reality. Within each of these two categories, there are of course an indefinite number of gradations, spread out like a huge fan. Each category permits of an uncountable number of realizations and qualifications. Yet taken together, the two categories represent all the literary possibilities open to man. All literature may be classified in one or the other category.

If, then, we are to discuss the positive conditions of an "American Catholic literature," we must first make an important decision. Should it belong to the first category or to the second? Should it tell the story of men who are vitally present in the mid-twentieth century world? Or should it speak of mummies smothered by the bandages of conformity, isolation, and social irresponsibility? Our decision in this matter is, to be sure, a controlling one. Depending on which category of "literature" we consider desirable, we shall be led to describe widely differing conditions.

It might be well for us to view our problem in some of its concrete reality. Preachers and apologists often twist and torture Catholic and B cal truth into neat little metap which, as they manipulate our beli empty them of all but their emoti content. (Is this literature des ble?) A best-selling author red the life of Christ to an angle, a max, a petty drama that has a "k er" at the end. (Is this the litera of our first or of our second c gory?) Scores of American Cath biographers have turned the g men of the Christian past into e mous bores, subjecting many of t to greater punishment in their l ary lives than they endured in t physical ones. (Should "Amer Catholic literature" be modeled a the efforts of these biographe Our socio-cultural writers warr of an omnipresent communism, e uate books in terms of a medi concept of man, and tell us v movies and plays we "must" not (Are these people to be imitate should we look elsewhere for Catholic literary standards?) E our so-called "liberal" magaz have in recent years become na and predictable, uninteresting, to a large extent superfluous. (necessary that Catholic literatur superfluous, the solemn shadow small circle with faces set ag the rock of eternity?)

I should like to stop this dist ing analysis here, and suggest it will be necessary for us to go side of American Catholic histor return to the larger history of C tianity, if we are to find out Catholic literature ought to be.. can learn little or nothing about l ature and the conditions of its r zation from the American Cat world; for the American Cat represents a particular type of C olic — one who does not adequ square with the Catholic ideal.

The Inadequate American. E his earliest years the American C olic experiences deep security in ters of faith, morals, and Ch discipline. A member of a cul minority group, he grows up the steady hand of parents, pr and teachers who appeal to a and solid teaching guaranteed b Holy Spirit. Unlike his Prote companions who are contin learning to strike out on new an dependent religious paths, the C

comes to view his faith as a pat- which is finally decided. In its erican situation, moreover, this h is seen to be threatened from nout and more or less in a state iege.

n this climate, the young Catholic ns answers to objections of "ad- saries" — i.e., those who are not is faith. He gives great empha- to apologetic lines of thought. In ition, he becomes extremely sen- ve to criticism and is inclined to pt exaggerated defenses of his ple and their works. He also nifests a retreating, restrictive ativism about the cultural activi- of those around him. He does aim to understand his environ- nt or to appreciate the point of v of those who disagree with him. understanding of the faith some- leads him to resist the things nd him. And the skill of this re- ance is often measured by his abil- to recover what is of the past — achievements of some Golden Age which Catholicism was presumably e at home in the social fabric.

rom the earliest centers of train- the young Catholic goes out into world. He is sure of the belief to ch he subscribes. He often con- s the motivations of those who do share his faith — contests them, in the sense that he challenges n publicly, but in the sense that oes not respect them. He does not them credit for what they are hemselves. This, in part, is natu- for him. He regards theological moral doctrine as something al- ly "given," something imperson- *out there;* something to which he t merely conform his mind and life.

n this view setting doubts about faith are viewed as temptations which God (or alternatively, the l) subjects everyone on various sions. If one is to merit divine roval, these temptations must be ily dismissed from the mind. suggestion that even the "born holic" must personally discover faith is often regarded with sus- on, if not with incomprehension. th is not to be discovered, one is ; it is already there, one has only accept" it. The recommendation one periodically re-examine and re-evaluate one's commitments is often met with alarm. Suppose that re-evaluation does not come off successfully! The conclusions are unthinkably shocking in terms of the "declared" truth.

Dialogue with the World. Though the institutional life of the Church is all the American Catholic generally knows, there is another dimension to the Church's life. The Church is also a community of the faithful. As such, it exists visibly, in the womb of time and change, an institution that is incarnate in the suffering and evolving world of the moment. Its members all share in Christ's role as Priest, Prophet and King of all mankind. They are supposed to initiate change, constantly re-adapting the established teachings of the Church to the forms and customs of a changing society, continually re-invigorating the material order through the spiritual energy with which, in the sacred mysteries of the life of the Church, they become charged. They are, in short, to continue a constant dialogue with the world and the inhabitants of the world. Exclusiveness, narrowness, arrogance in the claim of all truth, fear, tailoring of reality to one's own measure of sympathy or caprice: these are all out of order in their dialogue. The principle of Catholicity is to be brought to bear on everything in creation. The intellectual glance of the believing man is to sanctify all, to bless all, to charge all with meaning.

This societal and evolutional aspect of the life of the Church was given prominence by Origen at Alexandria, to cite one ancient and outstanding example. "When I devoted myself to the Word," Origen wrote, speaking of his school of Catechetics, "and the fame of my proficiency went abroad, there came to me adherents of the various schools of thought and men conversant with Greek learning, particularly with philosophy. It seemed therefore necessary that I should examine the doctrine of the schools and see what the philosophers had said concerning the truth." Thus began that grand historic encounter of Christianity with the ancient world of intellect. And thus Origen embarked on a program of which Charles Bigg has written: "It may be doubted whether any nobler scheme of Christian education has ever been projected."

The dialogue between Christianity and the world, sporadic and scattered in the long evolution of the Church, becomes charged with the grandest significance when we consider contemporary Western development. Inside the gradual maturation of Western intelligence — the rise of science and technology, the spread of the Industrial Revolution, internationalism, and the coming of democracy — this dialogue becomes more than the obligation of inspired genius. It becomes the duty of all Christians. All of them are expected to fulfill to the greatest possible extent their social roles as priests, prophets, and kings. This, it may be said, is their Christian vocation, given in the modern age the greatest opportunity for realization it has ever enjoyed.

The regrettable fact is that it has not come about. Here in America, it is true, Catholics have been outstanding for their adjustment to the practical ways and know-how of an ever-changing society. Nevertheless, the Church has been ultra-conservative, authoritarian, super-insistent on its institutional character. Consequently, Catholics are rigidly — and ironically — organizational and institution-minded, almost medieval, in a country where adaptability and dialogue are a national way of life. They evince a kind of cosmic nostalgia for an age of the past and forget many of their responsibilities to the present moment.

To forget their responsibilities to the present moment is not for American Catholics, a form of laxism. It is rather a type of "Angelism" — that psychological state in which the human mind is cut off from a fully organic relationship with the real world, is isolated from society, is given an extrinsic and authoritative morality rather than a realistic and personal one, and is led to overlook what actually exists, both in human nature and in history. Angelism, of course, is always compatible with a great deal of feverish activity in the material orders. But this activity is never totally informed; it does not proceed from the depths of man's soul; it is partly a mask and partly an attempt at self-justification for a

weakened soul. It reveals that there is a dualism at work between the mind of a believer trying to isolate itself from his soul; and his soul seeking to integrate his mind in the flow of its own life, particularly in the social worlds of art, politics, and economy. For as Antoine Cournot has observed, "The words *soul* and *mind* do not have the same meaning. A man of refined soul may have an unpolished mind, a vigorous mind may be joined to a feeble soul."

Of course not Catholics alone, but many others in the modern world are possessed by this dualism, this unlove of matter, this extrinsic religiosity. For this reason morality often appears to be a great bore, especially when it is left to the so-called religious; theology seems to be a pretension; and there has come about that "devout irrationality," as T. S. Eliot called it, among the irreligious. Middleton Murray, taking his stand with the latter group, once said: "Theology can only be interpreted by those who have no need of it; and so with all attempts, inevitable though they are, to translate soul-knowledge into terms of mind-knowledge."

Responsibility to the Real. The translation of soul-knowledge into mind-knowledge has had many destructive results in the modern world. "Almost all moral education," wrote Marcel De Corte, "is based upon a framework set up by the mind which wearies and atrophies the soul. One glance at what we naïvely call social 'life' is enough to produce the oppressive realization that, except in a few restricted areas where it does spring from source, it consists in precepts and maxims of conduct going no deeper than the brain and abandoning the soul to a wretched mechanical interplay of tropism and of instinct."

Tropism and instinct in the realm of the spirit as well as the merely conceptual grasp of reality constitute something to which the authentic writer is always diametrically opposed. The shallow, brittle religion of the medievalist, the untruth and the pretension of the formalist, the irresponsibility of the *poseur* — these are things which the dedicated writer, by his life's blood, hates. For such a writer has a responsibility to the real. He must be true to himself; he must be true to his reader; but he can fulfill neither of these obligations if he is untrue first of all to his material — to that which has created him, as it were, out of nothingness and has given him his quality and his calling as a writer.

His *calling:* the genuine writer considers himself to be called, to have a *vocation.* In a period like our own when people seem to accept uncourageously whatever is given them and when some who call themselves writers have prostituted their talent for money and for show, it may seem grandiose to think of the writer as having a vocation. Yet the writer — the sincere and honest writer — prepares himself for his work with a singleness of purpose similar to that of the monk; he has the same reverence for his task as the hermit for his contemplation; there is evident in his activity an inward preparation almost identical with that ascribed to the priest. Listen, for instance to Rilke, as he gives advice to a young poet:

"You are looking outwards, and of all things that is what you must not do. Nobody can advise and help you, nobody. There is only one single means. Go inside yourself. Discover the motive that bids you write; examine whether it sends its roots down to the deepest places of your heart, confess to yourself whether you would have to die if writing were denied you. This before all: ask yourself in the quietest hour of your night: *must* I write? Dig down into yourself for a deep answer. And if this should be in the affirmative, if you must meet this solemn question with a strong and simple, "*I must,*" then build your life according to this necessity; your life must, right to its most unimportant and insignificant hour, become a token and a witness of this impulse."

Here we find described the writer's need for creative intercourse between his soul and being, between his spirit and what is lived and experienced, between his person and the deep-down reality in which he discovers his own inner being. There is a need, Rilke seems to say, for the writer to be dedicated to existence. This is something about which many contemporary religionists, including Catholics, know nothing, chiefly because they are trying to justify a decaying "mind-knowledge" squirming beneath an unconsciously closed "soul." They are disguisedly trying to preserve what they consider to be a *status-quo.* But for man and for society, there is no *status-quo.* Life must go on or it must go under. If it goes under, if mind becomes divorced from soul, then dishonesty and putrefaction are the price that must be paid. If it refuses to go under, if it wants to go on, mind must be integrated in the life of soul; it must engage in an authentic dialogue with the world; it must become incarnate; it must forever insist on its right to understand the real. We are here obviously talking of the first category of "literature" — that which deals with "the mystery of the human heart."

Gerard Manley Hopkins was aware of the writer's need for authentic dialogue and incarnation, for a growing awareness of himself as a universe within a universe, as a center of personal judgment and discernment. In his notebooks we read the following apposite remarks:

"I find myself, both as man and as myself, something most determined and distinctive; at pitch, more distinctive and higher pitched than anything else I see. I find myself with my pleasures and pains, my powers and my experiences, my deserts and my guilt, my shame and sense of beauty, my dangers, hopes, fears, and all my fate, more important to myself than anything else I see. And when I ask: where does all this throng and stack of being, so rich, so distinctive, so important, come from — nothing I see can answer me. . . . that taste of myself of I and me above and in all things, which is more distinctive than the taste of ale or alum, more distinctive than the smell of walnut leaf or camphor, and is incommunicable by any means to another man (as when as a child I used to ask myself what must it be to be someone else), nothing else in nature comes near this unspeakable stress of pitch, distinctiveness, this self-being of my own."

For Hopkins, as for all true writers, literature is not the justification of a party-line. It is not propaganda; and the honest writer can never be a propaganda-machine. Neither is literature the communication o

re biological and emotional re-
ɔnse. It cannot be identified with
e textbook or with volumes of in-
ɛtrination. It is, rather, a piece of
ɪipment by which man, in the face
his personal destiny, summons up
e experiences of his past so that,
ng confronted with the tremen-
ɪs mystery of life and of the actual
ɔment, he may unfold his conscious-
ɜs and personal talents and live
thin history.

Once we have defined literature in
s way, we immediately see the ab-
utely necessary condition for its
stence. Literature is an incarna-
n, not a dogmatic sclerosis; it is a
enactment of God's own choice to
become personally involved in the world of men. It proceeds from the vital center of man's soul, representing a fully organic relationship between mind and soul, not hypertrophy of the departmentalizing mind. It does not put human nature under lock and key and create a bogus culture of its own; rather, it launches out into the deep waters of human life, seeking to discover the unity lost at the beginning of the ages. It maintains that within the strange alchemy of personal liberty and individual destiny, writers can be encouraged by those with whom they live, to look into that great abyss called "man."

YOUTH

rance's Youth and God

What do the young people of mod-
ɪ day France think (or care)
ɔut God? The French Institute
Public Opinion, armed with the
est scientific methods of inquiry,
covered three clearly defined
mps among the eight million
ɪth who will be the France of to-
rrow.

First of all, there are the believers
mprising some 2,600,000 practic-
Catholics and 480,000 practicing
ɔtestants, Jews and Moslems. At
other extreme are 1,200,000
ɔwed atheists. In between, are
60,000 baptized Catholics who do
practice and who are not even
e of such fundamental points of
th as the divinity of Christ. The
ɔort also indicated that faith is
onger in the country than in the
ɪes, among women than among
n, among the professionals than
ong the workers. The report
de no judgments concerning their
ults. There were no predictions
t a religious revival was at work;
statements to the effect that in-
ference is any greater now than
ore.

What are the chief preoccupa-
ns of France's youth? The re-
t made it clear that such imme-
te problems of life as a profes-
n and marriage preoccupy them primarily. They give little thought to preparation for eternal life (even the practicing Catholics attach at least as much importance to this world) or even a serious contribution to the welfare of the human race. Although fundamentally concerned with their personal lives, they are at least remotely affected by social problems and the suffering of men. They believe that they should be doing something to ameliorate human society but feel they can do nothing personally and therefore adopt an attitude of passivity. They generally manifest a keen interest in matters relating to the evolution of the modern world. They have an implicit trust in progress and feel that it is accompanied by some sort of moral perfection which will facilitate the building of a better world. In most cases it is the technical aspect of science, rather than the scientific or philosophical, which appeals to them.

Family background seems to be the most important influence on religious attitudes. In two of three families surveyed by the Poll both father and mother were believers; but only in one of three were both parents practicing. Those young people who are practicing Catholics come for the most part from homes where both parents are practicing. On the other hand, non-practitioners came for the most part from homes where only the mother was practicing. The example of the father thus appears to be a very important factor in the spiritual formation of the young. This is collaborated by evidence that atheists rarely come from homes where both parents practice their religion. Beside the family, the only other notable formative influence derived from personal experiences such as the war, social crises or encounters with others. Religious books, it was noted, have very little influence upon the youth. Only 20 per cent of them could name one.

Despite great ignorance, there is no real animosity towards religion. Confessional allegiance, religious practice and the like seem matters of small importance. Both practicing Catholics and convinced atheists have great tolerance for one another. In regard to the question of religion and science, for example, few believe there is any real conflict. But, then, not many concern themselves with such speculative matters. About three quarters of those interviewed agreed that the clergy were sincere, dedicated and lead "useful lives." As to whether or not the clergy were too separated from other men or not separated enough, it is interesting to note that opinion was about equally split.

The upshot of the inquiry into the religious attitudes of France's youth seems to be this: most believe in God but few (even among the practicing Catholics) care much. Their beliefs rest upon principles that are vague, general, and emptied of any real dogmatic or scriptural content. One girl summed up the spirit of her contemporaries in these words: "A generation of technicians is about to be born. They want to establish their own values — without revolt, without hatred, without principles. And it is perhaps here that we can detect the greatest weakness of our youth. They have no enthusiasm for extremes but rather consecrate themselves to a lucidity that excludes all ideals. If a few still revolt in the name of an ideology, they are exceptions. The majority do not proclaim either their belief or unbelief. They have opted for the old philosophical formula: *faire sans croire.*"

Whither YCS?

The organization man in grey flannels may be found stalking our nation's college and university campuses. There may not be too much difference between suburbia and collegeville, as far as student attitudes go. By and large, except for isolated minority pockets of collegians, the college man and woman of today do not seem too strongly committed to anything, except to the American dream of security and the good life, comfort, and plenty for everybody. In our nation's colleges, the religious upsurge is evident, but again little connection is made between the Church and the World.

The sense of urgency, unrest, desire for social reform, the search for meaning to life which agonized the returning World War II veterans in the late 1940's seems to have all but disappeared. The example is cited that at one time there were over thirty liberal student organizations at the University of Chicago — during the heyday of Senator Joe McCarthy's witch-hunting. Not too long ago a Chicago newspaper reporter had to look hard to find one such group on the same campus. The so-called beatniks are about the only remnant of any kind of revolt movement on our nation's campuses today.

What has all this meant to such student movements as the Young Christian Students, which was such a vortex of ideas (*Concord* magazine), Catholic participation in national and international student organizations (NSA, IUS), manifestos for student rights, academic freedom, political action, in the late 1940's? For this story we talked with Marie Burke and Adrienne Loste, two full-time workers with YCS at the national headquarters at 1700 West Jackson, Chicago. Both young ladies graduated a year ago from Trinity College, Washington, D.C.

Marie and Adrienne are realistic about the current crop of college students, as they search for new methods and new approaches to challenging students to hold deeper convictions and be more articulate. They view the Young Christian Students as a small nucleus trying to keep alive the liberal traditions of the past, without at the same time being too hidebound to the methods and structures of the early pioneers of YCS in the United States. At present YCS has organized groups in 60 colleges, with another 10 to 15 in the beginning stage.

Indicative of the plague of our age, the YCS leaders believe the number one obstacle to the organizational growth of the movement is the overload of student organizations and extracurriculars which have mushroomed over the years to a point where students and school officials simply do not have time for another student project. This is particularly true of street car colleges, where YCS traditionally has had a difficult time to contact the students. The commuting students simply aren't approachable. On campuses the situation is different, where the total life of the student revolves around the school.

In an effort to reach commuter students, YCS is making some pilot experiments of groups organized along parochial lines, and there seems more hope that this may eventually be a partial solution to the problem, providing chaplains can be won to the cause.

Meanwhile, back at the school the competition between various organizations — some with similar aims to YCS (at least in administration eyes) retards the work. Happily, YCS has been able to work out a concordat with the NFCCS (National Federation of Catholic College Students) and the Newman Clubs (organized Catholic Centers on state colleges and universities), neither of which is primarily interested in setting up small groups on a campus. Relations with the various Sodalities of Our Lady become a little more blurred, however, as to distinction of goals, especially in view of the fact that many sodalities have incorporated the Inquiry method of specialized Catholic Action (Observe, Judge, Act) into their programs. Whereas relations at the top level between Sodality and YCS are healthy, overlapping is liable to set in on a local campus.

One new approach which YCS seems to be developing — in distinction to its forebears — is a new way of packaging the "Student Vocation" underpinning of the movement. Programming is now being built around Areas of Lay Life, with the 1959 program to be centered on International Life and Parochial Life. If there is one overriding objective YCS is striving for now, it is social awareness among students, something which the leaders feel strongly is not coming about from the curriculum. Neither Catholic college students nor Catholic college graduates reflect much social awareness or social conscience.

By promoting programs for and with foreign students — and rising above old clothing drives for war relief — YCS hopes its international program will deepen the student's concern for peoples of other nations. The University is part of the world, and students should be concerned.

Another aspect of the international program will be to help foreign students organize themselves in groups and get an apostolic experience while they are in the United States, so that they will have a deeper social sense when they return to their native lands.

As far as the parochial aspect of the new program, campus participation in the liturgy, celebration of the Church Year, religious art and music, the relationship of the parish to the community (questions such as urban renewal) will be fostered, so that Catholic college grads will be active, responsible parishioners when they leave college and take roots in a neighborhood community.

Again this summer the National Headquarters of YCS will be host to an eleven-week summer session for twenty-five YCS leaders, under the direction of a chaplain and a staff of experts. Beyond evening of recollection, retreats, and a study week end, the study sessions will consider four situations: (1) community-racial problems, as they affect college students, (2) the curriculum of science and technical students as it prepares them for socially significant decisions, (3) the situation of the college grad in the parish, and (4) the international values of college students.

A national study week will be held June 8-11 near Chicago, Illinois, in conjunction with chaplains' meeting, and regional study weeks are being planned for the East and West coasts and the Midwest. YCS also will be represented at the national congresses of the NFCCS and NSA.

BOOKS

Reflections on Catholics and Protestants

FAITH AND UNDERSTANDING IN AMERICA, by Gustave Weigel, Macmillan, 170 pp., $3.75.

Let me state straightaway that this is a book of exceptional quality. Father Weigel writes clearly, incisively and relevantly. The themes he speaks of are urgent ones. They are related to and rooted in the changing pattern of our times. "The future of our moment is mysterious," he writes. "It is a time whose mission is to reconstruct society, for the world of 1914 is gone. Ever since 1918 we have been trying to rebuild it. We have patently not succeeded." Father Weigel notes many reasons for our failure: the emergence of influential power wielders, the awakening of vast colonial masses who are for the most part refusing the direction of the West, the lack of "creative faith" in the world at large, and so forth. He also notes as a univocal solution: faith in a transcendent and commanding God. Religion is at the very heart of modern social problems.

Within this context Father Weigel develops his book, stressing the Catholic conception of religious truth, the role of religion in American society, the peculiar character of American Catholicism, and the nature and significance of Protestant theologies today. Father Weigel appreciates the difficulties of the Catholic in a pluralistic society. One of his best chapters bears the title, "Catholic Communication with the World." He observes the ambiguity which arises from the fact that Catholics (with their own special religious language and attitudes) live cheek by jowl with peoples of other outlooks. The non-Catholics, he notes, are always very much in their time, much more so than the Catholics. Communication has become a question of deep concern.

Father Weigel outlines three areas in which communication is particularly embarrassing for the Catholic. The first is in the field of modernity. The Catholic bears a long, burdensome tradition on his shoulders. On occasion it can be advantageous; but not often. "The advantage of the Church's antimodernism is slight in comparison with its disadvantage for communication," Father Weigel writes. "It is a hard and awkward task to be ever forced to be uncommitted to the passing superstitions and frenzies of the moment we live in. Contemporaries see in such an aloofness a refusal to belong — and that is always an exasperating thing for the one who enthusiastically belongs. Nor is it an easy thing to hold dialogue with an exasperated man."

A second difficulty comes from the fact that the Church as a society is "authoritarian." A third is the Catholic's social conception of the Gospel, the belief that commitment to God implies a commitment to the people of God. He puts salvation first; it is the ultimate and imperative quest. The result of this emphasis is usually some conflict with the secular powers and comes to a head in the famous Church-State problem. Father Weigel sees no clear-cut solution to this dilemma. He notes that encounter and dialogue are necessary; that conversion ought not be the object of such contact; that social conjunction can be positive. "A perduring precedent of friendly living together should make future social integration easy and natural," he writes.

About half, perhaps the better half, of this book is given to a discussion of Protestant-Catholic themes. In "Catholic and Protestant Theologies in Outline," Father Weigel makes the point that the basic point of the two positions stem from a fundamentally different point of view: for the Protestant there can be no living norm of religious truth within the community; for the Catholic the voice of the Church is the ultimate authority. Thus Catholic theology tends to remain static, while Protestant theology fluctuates through fundamentalist, naturalist, liberal and supernaturalist positions. Today, Father Weigel observes, old-fashioned liberalism has been replaced in Protestant theology by a kind of supernaturalism.

He explains that position — as represented by such spokesmen as Bultmann, Niebuhr and Tillich — in these words: "Man's anxious recognition of his own ephemeral existence, which is always threatened by nothingness, brings him up against the imperious, onward élan at the very heart of all existence. This center cannot be explained according to the categories of finity which describe only the events of nature. This mystery is the ground of being, the absolute, the unconditioned, the nothing to which all things must be referred ultimately. It is, of course, the answer to man's ultimate concern; and that is what we mean by God. It is not reached by meeting or measuring the finite order, which we reduce to intelligibility as finite forms of power rendered rational through the use of categories. The natural order moves in the direction of finite ends, utterly indifferent to the cries of man who is pushed onward through a deeper impulse of existence which drives him and all other things as well. . . . The supreme and final revelation of God is in Jesus Christ. This must not mean that the man Jesus of Nazareth is the revelation, but his life established a *kairos* (opportune moment) wherein the revelation was seen. In this *kairos* the Christ was made manifest. This means that in the vision of those who encountered God because of Jesus, we see the true human answer to the demands of the unconditioned ground of being. There is a total self-surrender to the Lord God in the complete abandonment of all that means self. This is the Pauline *agape* (love) of which Niebuhr speaks and concerning which Nygrén wrote so well. The man of *agape* is in Christ. He is a new being. He is risen above the futilities and meannesses of finite existence, including his own."

In a fine chapter entitled "Protestant Theological Positions Today,"

Father Weigel examines the thinking of several Protestant thinkers. They are strong voices, he grants. Then he adds: "The Protestant cannot overcome the impulse toward church building [as toward church conservation which is characteristic of the Catholic]. It will always be so because the principle of protest cannot admit that the Mystical Body of Christ, the Church, exists with an indestructible structure and an infallible teaching power whose pronouncements are enlightenment for the mind and not objects of criticism. This Protestant situation derives from Protestant theology's inability to answer Pilate's question: 'What is truth?' "

In spite of Father Weigel's obvious sympathy for Catholic difficulties and understanding of Protestant positions, there is a certain unbending quality about his book that annoyed me. He is rigidly Catholic. Which means to say, in this case, that he is rigidly Thomistic. It strikes me that there is a certain conceit in a remark to the effect that the Protestant has never answered Pilate's question. The Catholic cherishes and believes the stated dogmas of his Church. But this does not liberate him from the agonizing task of projecting these into meaningfulness and the historical moment. Truth lets no one off easily.

A couple of other expressions Father Weigel used bothered me. On page 125, for example, he says: "If God is not grasped in terms of metaphysics He is not grasped meaningfully at all." If he understands metaphysics in the broad context of creative ontology, the statement is obviously true. But he seems to mean it in a narrow, conceptual sense and in that case I fear it could be argued. Man can think in terms of essence; but it is far from a proven fact that essences are ever finally separated from existence. Again, on page 13, we read: "The basic difference between the Catholic and the non-Catholic approach to religious truth is that the non-Catholic *constructs* it in the light of his own experience and needs, while the Catholic *receives* it so that no reconstruction is called for or even in place." I should not be too happy to admit that the Catholic faith is all that passive. For is not the living of what is received a manner of reconstruction? Does one not have, as Keats said, to make one's soul?

These remarks lead on to a basic criticism. The principal difficulty of the Catholic in today's world is not, I think, one of communication. Although that is certainly a big problem. It is rather one of making his faith personal, existentially meaningful, literally: soul-saving. This can never be done when the structural and dogmatic framework of Catholicism is stressed over freedom and love. There is much anguish among certain thinking Catholics in this country today. It is an anguish that comes from the search for meaning, the desire for freedom and the evidence of rebirth. Father Weigel may not have any wish to address himself to this question. But I think someone should.

In conclusion, I should like to repeat my initial assertion concerning this book's high quality. The chapters on Protestant-Catholic relations make it particularly relevant in view of John XXIII's call for an Ecumenical Council. One other point: two of the best pieces Father Weigel has written were essays on "The Catholic Intellectual" and "The Theology of Paul Tillich." I wonder why they were not included in this work.

—Bernard G. Murchland

Where Do We Go From Here?

AMERICAN CATHOLIC DILEMMA: An Inquiry into the Intellectual Life, by Thomas F. O'Dea, Sheed & Ward, 173 pp., $3.00.

The reading of Professor O'Dea's inquiry into the intellectual life brought to mind many remarks made to me in recent months by young Catholics who were interviewed for the purposes of a current research project. For example, there was the successful businessman who noted: "I am still looking for my role in the Church. I may never find it and this is my cross." There was the young teacher of philosophy who was engaged in the writing of a book: "I avoid much of the collateral reading in philosophy that I ought to be doing simply because of the red tape involved in getting specific permission for each book on the Index." And finally, a newly-wed who a few years ago emerged from the seminary after ten years of study: "I had to get used to the idea that the spiritual life can be lived in the world as fully as in the seminary. Now I realize what the Church is. Before, I felt that I was an elect person and the layman had a very minor role to play. Now I see what I was denying the layman. He can achieve sanctity without the ecclesiastical atmosphere but among people and in an office building."

These remarks are symptomatic of certain undercurrents or implicit culture patterns and role definitions in the American Catholic Church and it is these under-the-surface patterns which preoccupy Dr. O'Dea in his examination into the lack of Catholic intellectuals.

O'Dea is no angry young man, vent tilating his frustrations; rather he has appeared on the American scene in recent years as one of the most promising young Catholic scholars in the field of sociology. In this present work, he takes up the tools of the professional sociologist and analyzes the factors which have inhibited the growth of an elite of Catholic intellectuals. The results are most satisfying and they serve to demonstrate the fruitfulness of the sociological approach.

O'Dea hypothesizes that five factors are largely responsible for the dearth of Catholic intellectuals:

1. *Formalism.* "First there is intellectual formalism, whereby 'demonstration' replaces search, abstractions replace experience, formula replace content, and rationalistic elaboration replaces genuine ontological insight." Teaching in this doctrinaire rather than problematic vein tends to encourage rote memorization and to discourage creative thinking. The impression is created that Catholic philosophy has "arrived," it has all the answers, neatly packaged. Obviously, if we have arrived, if our is a "finished" world, there is little

ed for a spirit of quest. It would a sheer waste of time and effort. Such formalism tends to compartentalize the world and to institutionalize a wide gulf between the sacred and the profane. Hence it is at the layman has great difficulty recognizing how secular values can promote spiritual growth. "Human fulfillment and Christian fulfillment are not seen as interpenetrating processes." The layman sees the spiritual life as one polar entity and secular pursuits as another and never the twain shall meet." Little wonder that he fails to view his work as a *vocation,* for he cannot recognize any intrinsic bond between his occupation and his interior growth.

At this point in O'Dea's analysis, I was stimulated to re-read portions of Pere Congar's brilliant volume, *Lay People in the Church.* He emphasizes the truth that the temporal or secular order belongs rightly to the layman, and it is his duty to respect the reality and the truth of secondary causes, for the latter are intrinsically bound up with his human fulfillment and his sanctification and salvation; and it is the layman's mission, as a member of the Mystical Body, to restore the temporal order to the Father. How alien is such thinking to the minds of most contemporary Catholic laymen!

2. *Authoritarianism.* "The creative tension between the Catholic scholar and the Catholic community is too often reduced to the relationship between a mischief-maker and a policeman." The Catholic scholar has frequently been suspect, for in the American Catholic Church, with its Irish ancestry, the authorities have tended to assume the burdens of thinking, and the laity have been expected to remain passive — and their very passivity is often rewarded. I am tempted to liken the American Catholic to the Southern Negro, who is all right "as long as he keeps his place." (It must be remembered that O'Dea is dealing with central tendencies; obviously there are noteworthy exceptions, and even encouraging signs of change.)

3. *Clericalism.* By this factor is meant the tendency of Church authorities to see the Christian life solely from the vantage point of their clerical status. Congar laments that this one-sidedness has created the image of the layman as a mere accidental appendage in the ecclesiastical structure. The same writer goes on to explain that according to the monastic view, the layman exists by favor of a concession, whereas according to the canonical view, the layman is a negative entity. In actual fact, the Church, which is the Mystical Body of Christ, is both hierarchic and communal; she is at once the means of redemption and the community of the redeemed. These two complementary elements, bound together in a give-and-take relationship, constitute one vital organism whose priestly, kingly, and prophetical mission is the salvation of the world and its institutions.

Pope Pius XII wrote: "The faithful, and more especially the laity, are in the front line of the Church's life; it is through them that she is the vital principle of human society. In consequence, they, above all, ought to have an ever more clear consciousness, not only of belonging to the Church, but of being the Church . . . that is, the community of the faithful on earth under the guidance of its common head, the pope, and of the bishops in communion with him." Clearly, the development of Catholic intellectuals will be retarded until such thinking filters down to the masses of the faithful. As one observer of the American Catholic scene said recently: "In theory, the Catholic layman has an important role to play in the Church; *de facto,* he cannot play that role because the majority of our clergy have never accepted the layman. We are coddled and spoon-fed, but not really given the chance to mature spiritually and intellectually."

4. *Moralism.* "This factor involves the tendency to see the world as devoid of ontological value and spiritual significance and instead to regard it almost exclusively as a place of moral danger to the Christian soul. . . . From this neo-Jansenism grafted onto a lower-middle-class mentality little can be hoped for in terms of intellectual activity."

5. *Defensiveness.* The historical matrix from whence the defensiveness of American Catholics has evolved is analyzed with insight, and the author warns that our very defensiveness keeps us from an objective self-examination.

By no means do these five points constitute the whole of the work. They are offered here merely as a sampling of the analysis. There are several penetrating discussions: the disvaluation of pure knowledge; the intellectual and the Index; the permanent tension between reason and faith; the sense of quest and the sense of mystery; lay spirituality and American social mobility; the seminary and anti-intellectualism, etc. The professional sociologist will be especially interested in the theoretical framework and in the many hypotheses which are proposed as guides for further research.

Some will argue that Professor O'Dea is negativistic; he has ignored the many encouraging evidences of change for the better. However, the author's purpose must be kept in mind. He warns at the beginning of the work that he proposes to analyze a problem, to diagnose causes, to dip into the collective subconscious of the American Catholic populace in order to bring to the level of consciousness the implicit attitudes which have militated against the growth of Catholic intellectual life. The results of the analysis deserve the widest attention. He has rendered the American Catholic community a distinguished service.

I came away from *American Catholic Dilemma* with three convictions re-enforced:

1. Seminaries need to take stock. Are they communicating to the student priest, a future leader among the people, a subtle anti-intellectual and anti-scientific bias? Are they encouraging a type of spirituality which precludes the intellectual quest as a means of spiritual growth? Are they presenting an inadequate picture of the role of the layman in the Church, and of the spirituality which is peculiar to his status and role? Are they encouraging their students to keep abreast of the latest developments in the lay apostolate? (I know of seminaries, diocesan and religious, where all discussion of the lay apostolate and the liturgical movement is proscribed.) These are serious questions, for they have to do with the health and vitality of the Church of tomorrow.

2. There is a need — nothing short of desperate — for the development of a theology of the laity, a theology

of work. Some of the best thinking in this area has been done within the context of lay movements, such as the Christian Family Movement, Young Christian Students, Young Christian Workers, etc. What is needed is a *Summa* of lay spirituality, the fruit of an interdisciplinary endeavor.

3. The Church will lose much unless her authorities are willing to accept the services of the social scientist, for policies which aim at establishing "that-which-should-be" can only be sound when they are formulated in the light of "that-which-is."

—Robert M. Brooks

Dialogue at a High Level

RELIGION IN AMERICA: Original Essays on Religion in a Free Society, edited by John Cogley, Meridian Books, 288 pp., $1.45.

When the Fund for the Republic sponsored a seminar on Religion in a Free Society last May something new was introduced to the American way of life: inter-faith dialogue at a high level. Those who participated in the seminar found it a uniquely stimulating experience. They clamored, so to speak, for more and the assurance from the Fund that there will be more is not only an indication of the seminar's success but also a promise of rewards to come.

One reviewer of this book (which is based on the papers delivered at the seminar) noted that there was no evidence of "rigging" in the choice of delegates and speakers. That is strikingly manifest from even a hasty reading of *Religion in America.* Positions are stated clearly; the lines of difference are well marked; there is no "Let's-all-be-buddies-together" air of compromise. The rare combination of intelligence, forthrightness, and sympathy for another's stand makes the book exciting and valuable reading.

The Catholic segment of American life is represented here by Jesuit Fathers Ong, Weigel, and Murray. One expects intelligent papers from such men. In addition, they demonstrated in admirable fashion that the Catholic can participate in such dialogue without the much touted fear of "losing dignity," or, worse, "endangering the one true faith." Father Ong insisted upon the merits of a personalist dialogue as a means of confronting the peculiar problems of a pluralistic society. Dialogue, he explained by way of definition, is an action whereby an individual asserts his own uniqueness by the very process of uniting himself with another and others. The prelude to war, he noted, is to halt dialogue, to break off diplomatic relations, to cease to talk. As long as people continue talking to one another, they cannot be entirely hostile. Father Weigel argued the independence and superiority of the Church over the state. "The best contribution the Church can make to the plight of free society is to preach austerity, God-awareness and love," he stated.

Father John Courtney Murray, in the lead essay of the book, provided some basic notions for the discussions that followed. He noted the crisis faced by America today and made the point that we can ill afford the luxury of "internecine strife." "What is at stake is America's understanding of itself," he said. "Self-understanding is the necessary condition of a sense of self-identity and self-confidence, whether in the case of an individual or in the case of a people. If Americans can no longer base this sense on naïve assumptions of self-evidence, it is imperative that they find other more reasoned grounds for their essential affirmation that they are uniquely a people, uniquely a free society. Otherwise our peril is great. The complete loss of one's identity . . . is hell. In diminished forms it is insanity. And it would not be well for the American giant to go lumbering about the world today, mad and lost." Father Murray then raised the question of whether or not America is really free, or, more fundamentally, whether it is properly civil. He suggested this norm of judgment: "Civilization is formed by men locked together in argument. From this dialogue the community becomes a creative political community."

In other essays Leo Pfeffer, prominent Jewish lawyer, argue for strict separation of Church a state; Springfellow Barr, w teaches at Rutgers, discussed t problem of censorship; Reinho Niebuhr clarified the notion of pl ralism, and J. H. Nichols, who is the theology faculty of the Unive sity of Chicago, spoke smashing on the threat of Catholic parochi education. "Roman Catholic co trolled education is censored educ tion," he said, "and part of a ge eral strategy to establish enclav of concentrated clerical politic power, withdrawn from the dem cratic determination of policy discussion. To that degree its gra uates are crippled as contributors the great dialogue of our comm life. One cannot force a man to e ter into a democratic discussion he does not believe in democracy discussion, but does 'distributi justice' require that we subsidi his secession from the civic di logue?" Strong words! And it reported by those in attendance th they generated some of the live est discussion of the seminar.

One of the most direct, and ce tainly the most quotable, talks w by Rabbi Abraham Heschel, of t Jewish Theological Seminary America, on "The Religious Me sage." "There is no substitute f faith, no alternative for revelatio no surrogate for commitment," said. "This we must remember order to save our thought from co fusion. And confusion is not a ra disease. We are guilty of comm ting the fallacy of misplacemen We define self-reliance and call faith, shrewdness and call it wi dom, anthropology and call it ethic literature and call it Bible, inn security and call it religion, co science and call it God. Howeve nothing counterfeit can endure fo ever.

"It is customary to blame sec lar science and anti-religious philo ophy for the eclipse of religion modern society. It would be mo honest to blame religion for its ow defeats. Religion declined not b cause it was refuted, but because became irrelevant, dull, oppressiv insipid. When faith is complete replaced by creed, worship by di cipline, love by habit; when t

ses of today is ignored because of e splendor of the past; when faith comes an heirloom rather than a ing fountain; when religion eaks only in the name of author- rather than with the voice of mpassion, its message becomes eaningless."

Rabbi Heschel defined religion as piritual effrontery." "Its root is our bitter sense of inadequacy, in thirst which can only be stilled greater thirst. . . . Religion's ajor effort must be to counteract e deflation of man, the trivializa- n of human existence. Our reli- ous traditions claim that man is pable of sacrifice, discipline, of oral and spiritual exaltation, that ery man is capable of an ultimate mmitment." Of freedom, he said: t is the liberation from the tyr- ny of the self-centered ego. It mes about in moments of tran- ending the self as an act of spirit- l ecstasy, of stepping out of the nfining framework of routine re- flexive concern." And he insisted upon the necessity of renewing the spirit of prophecy in our day. "The prophet," he said, "is a man who feels fiercely. God has thrust a burden upon his soul and he is bowed and stunned at man's fierce greed. Frightful is the agony of man; no human voice can convey its full terror. Prophecy is the voice that God has lent to the silent agony, a voice to the plundered poor, to the profaned riches of the world. It is a form of living, a crossing point of God and man. God is raging in the prophets' words."

In his introduction, editor John Cogley spoke of the dramatic character of the seminar which reached an electrifying pitch in its closing moments and expressed the hope that "the lightning will strike twice" in the printed version of the talks. It is a hope that he may reasonably expect to be fulfilled. It certainly was in this reviewer.

—**Paul Donovan**

Revelation Through Images

HE MEANING OF SACRED SCRIPTURE, by Louis Bouyer, University of Notre Dame Press, 258 pp., $4.00.

Contrary to what the title of this ook may suggest, it is not a theo- tical study of the "senses of Sa- ed Scripture," but a presentation the scriptural message in terms "the concrete realities that oc- upy Biblical history and the ideas hat go with them" (p. 228).

On the principle that divine reve- tion developed throughout the ourse of scripture (not by a sim- le "addition of truth to truth" but ather in the fashion of "a theme hich enriches itself by continuously aking on new harmonies"), the au- hor focuses his attention on such ey notions as the Word of God, he Name of God, the Presence of od. He points out the moment of heir entry into the Old Testament; lustrates their significance and heir development; and, finally, in- icates their flowering in the New estament. We witness the God of srael (in Whom justice and mercy, oliness and intimacy are recon- iled) as He gradually builds His ity and prepares the hearts of His people for the day when He will come in the person of the Son of Man, the Suffering Servant of the Lord. The result of all this (already well known and highly esteemed in the French original, *La Bible et l'Evangile*) is a splendid example of genuine Biblical theology.

As such it is open to very little criticism. Perhaps a slight disappointment may be expressed at the omission of so prominent a theme as the Truth of God, and at the overly narrow interpretation of God's justice as merely the demand for moral rectitude on the part of man. Also the creative freedom with which the author writes somewhat diminishes the objectivity of his work. But these are minor criticisms of a book that deserves to be widely appreciated for its rich and enlightening information.

Archeological and linguistic studies have uncovered much during the past 100 years which illuminates the human side of scripture. However, the results of methodical research in these areas have accumulated to the point where only a specialist can cope with the formidable task of ferretting out the information truly relevant to scripture from the mass of data that have only scholarly interest. Father Bouyer, thoroughly conversant with the work of the specialists, has also the discrimination to bring forward only what is relevant and the imaginative insight to perceive significant relations that elude merely mechanical inquiry.

A further difficulty for the non-specialist arises from the fact that the great bulk of research into the background and historical elements of scripture has been done by non-Catholics, in whose theories it often happens that "scientific data are inextricably woven together with Protestant *a priori* ideas having nothing in common with them" (p. 99). It is therefore often difficult to judge when one may rely on the findings of such scholars and when one must recommence an inquiry under the inspiration of more objective principles. In the past, the dominant tendency of Catholics has perhaps been to reject a little too automatically and rigidly. Today, the pendulum seems to be swinging in the direction of uncritical acceptance, inspired more by enthusiasm for positive studies than by love of the truths of the faith. While Father Bouyer is undoubtedly a man of today rather than of yesterday in this respect, he has sufficient competence in his work not to be over-awed by the specialists on whom he draws; sufficient good sense to distinguish solid results from groundless conjectures; and a loyalty to the faith firm enough to submit all human inquiries to its criteria. Hence his work puts many valuable findings of non-Catholic Biblical scholarship at the disposition of readers for whom they would otherwise be inaccessible.

Biblical theology, Father Bouyer makes clear, moves on a plane which lies half-way between the pure concepts of speculative theology and the mere words dealt with in a lexicon. It is the level of common sense and the level on which, as a matter of fact, divine revelation has, by and large, been manifested to the human intellect. It is the level, we might suggest, of *images* which are rich in meaning and suggestiveness, yet lack the purity and firmness of abstract ideas. They can readily be identified in the sacred texts and understood even while their shape

changes, although they are not so mechanically computable as mere words are. *Words, Servant, City,* and even *Justice, Mercy* and *Holiness* (in the mode in which they are dealt with here) are well designated by Father Bouyer as "themes" with many resonances.

They might also be looked upon as "ganglia" where many lines of thought knot together and can be grasped at once. The theology which moves on the plane of such images has the great advantage of being able to remain in constant and direct contact with the text of Scripture, while condensing many ideas around a few central themes, thus introducing a certain intelligible order that mere exegesis does not have. On the other hand, such a theology of themes and images is incapable of constructing a genuine system, consistent and coherent, and of bringing out the full intelligibility and mutual illumination of which related truths (and even Divine Mysteries) are capable.

More seriously yet, Biblical theology is confined by its very method to such truths or notions as can be "localized" in images, or find explicit formulation on the pages of scripture. Subtler questions and implicit doctrines elude the reach of this quasi-phenomenological approach. This appears in Father Bouyer's efforts to demonstrate the existence of mysticism in the Old Testament. His analyses of the notion of "walking with God," and of man's being made "in the image and likeness of God," and his interpretations of the great figures of Moses and Elias are suggestive and intriguing, but do not prove that any mystical tendencies had an established place in the piety of Israel. This thesis (with which we do not disagree) needs to be demonstrated by a method which can free itself from particular images and dig down to the underlying structure of Old Testament religion.

Finally, Biblical theology deals directly (in a sense which admittedly needs further qualification) with the *image* in place of the *reality.* As a result, it tends to give disproportionate emphasis to those aspects of the truth which are most readily imaginable, and by the same token to neglect those which are most profound and more important. This seems to be true of the treatment of Christ in this work. He appears richly garbed in vestments embroidered by the Old Testament while His proper countenance, as the New Testament manifests it, is somewhat pale and weak. The author rightly dismisses a centuries-old *a priori* misinterpretation of the phrases *Son of God* and *Son of Man,* accurately sketches the true Christian sense of the former (while richly and lengthily developing the latter), and is correct in what he seems to intend by the declaration (perhaps not too well expressed), "the divinity is present in Jesus only in a secondary way" (p. 210). But the fact that this last assertion can be made in Biblical theology reveals the insufficiency of this discipline to utter the last word on the nature and value of the realities which the Bible reveals. A striking sign of this fact appear when Father Bouyer incautiously leaves the field of Biblical theology for a moment to make the following declaration which sets him at odd with the Christian tradition of th past 16 centuries: "We do not ador Jesus as we should unless, united t Jesus, 'with Jesus,' 'in Jesus' — a St. Paul said — we finally ador *the Father*" (p. 211).

Such an assertion, however, is no characteristic of this book. The re marks we have made about th limitations of Biblical theology ar intended to situate it in due per spective and not to belittle eithe the work of Father Bouyer (who or dinarily respects these limitations or the worth of Biblical theology it self, which is invaluable for enrich ing, strengthening and rectifyin systematic theology.

—Edward D. O'Conno

Housing Dilemmas

WHERE SHALL WE LIVE? Report of the Commission on Race and Housing, University of California Press, Berkeley, $1.50.

"Housing is the one commodity on the American market that Negroes and persons belonging to certain other ethnic minorities cannot purchase freely." Thus begins the report of an independent citizens' group, formed in 1955 for the purpose of inquiring into problems of residence and housing involving racial and ethnic minority groups in the United States.

The Commission Report examines the housing conditions of minority groups, factors limiting their housing opportunities, aspects of the housing market — including the demand for housing in racially mixed areas and the effects of minority residence on property values, the social and economic consequences of racial segregation, experience with non-segregated housing, the role of government and law, and other subjects.

The present report summarizes the main findings of the various studies and the interpretations and conclusions which the Commission considers warranted by the facts. A more comprehensive report, *Residence and Race,* by David McEntire, is now on the press.

Despite the traditional America principle of freedom to move and t choose one's residence, nearly on sixth of our people is restricted i some degree from living in neighbor hoods of their choice because of thei race, color, or ethnic attachmen Although there has been progress o the part of racial and ethnic group towards equal status with the rest c the American people, housing an residence have proved the most re sistant of all fields to the demand for equal treatment.

In the years since 1950, the exodu of whites from cities to suburbs ha increased available housing in th cities for minority living, but the ba sic pattern of exclusion and segrega tion has changed little, if at al Rather, the central cities are bein abandoned by whites as the latte continually move to new suburba subdivisions from which minoritie are barred.

What are some of the supports f segregation in housing? Accordin to the commission, the central prob lem is social status. Non-white co or and certain ethnic origins are ide tified with low status in American s ciety. When minority people mo into a neighborhood, resident whit may feel that their own status b comes equated with a low-rankin

oup. Fears of interracial marriage e also part of the status problem.

Another problem is property val- s. More often than not, residen- il areas which non-whites are per- itted to enter are older neighbor- ods, where the housing already is solescent or deteriorating. Much pends on the local situation. If hites hasten to leave, the market ay be glutted with houses for sale, us causing a fall-off in value. But whites are in no hurry and non- hites are eager, the prices would go). In general, non-white entry into sidential areas does not necessarily press real estate values.

Inundation is a third problem. any whites can accept the presence a small number of minority fami- es, but even among the unpreju- ced, few would be willing to live in predominantly non-white district. hen a particular area is opened to n-whites, they tend to crowd into because of their need and lack of ternatives.

Finally, personal safety is a factor. here is a fear of being exposed to ie unhealthful social conditions fre- ently characteristic of transition eas: juvenile crime, gang activity, and other kinds of social pathology. This is a powerful motive behind exodus.

Apart from the group prejudices of the white population as a basis for segregation, the real estate brokers, builders, and mortgage finance institutions actually translate prejudice into discriminatory practices. In the main, the services of brokers, builders, and mortgage financiers are extended to non-whites only in limited measure and under special conditions.

The Report of the Commission also scrutinizes Federal policies in housing to show that the Federal Government, aside from verbal pronouncements for equality, continues to tolerate the discriminatory practices of those who distribute Federal benefits.

In effect, residential segregation leads directly to segregation in other areas of life: schools, churches, hospitals, places of public accommodations, recreation, and welfare and civic activities. Of all the factors tending to isolate non-white minorities and impede their participation in the general community life, residential segregation is without doubt the most important.

—Vincent J. Giese

1 Gripping Story of Unresolved Problems

HE POORHOUSE FAIR, by John Updike, Knopf, 185 pp., $3.50.

Perhaps only the very young can rite of old age with sufficient de- chment to avoid the snares of ntimentality and condescension. t any rate, John Updike is a ung man who writes convincingly ell of the old in his first novel.

The events of his tight little plot ke place on the day a poorhouse somewhere in New Jersey) holds s annual holiday. It is an impor- nt day for the old folk, their early opportunity to display and ell the handicraft they have worked n during the year. It is an equally nportant day for the director and is staff because the townspeople dge their work too. But this day marred by a summer rain and a host of irritating trifles that lead the inmates to revolt against the director. Obviously the story vehicle is a simple one but Mr. Updike handles it admirably. He succeeds in infusing each incident with dark flutters of meaning that finally result in a fictional *tour de force.*

As I understand it, *The Poorhouse Fair* is essentially a book of conflicts. There are the obvious conflicts of age and youth, of the administration and the inmates, of efficiency and individuality. But these are of secondary importance. The more basic conflicts are of hope and despair, reason and unreason, belief and unbelief and, most important of all, meaning and absurdity. These conflicts are at the heart of the story; they are central to Updike's vision. Yet they are conflicts without resolutions. Each character fights a multitude of battles during the day of the fair. But there are no winners.

Conner, the young and earnest director, struggles against the knowledge that his work is meaningless, unappreciated and forgotten. He fights against the revered memory of his predecessor. More deeply, he fights for respect in the midst of ancient cynics who know that there is little reason to respect anyone. Finally, he fights an inconclusive battle for authority, order and decency where there has been only chaos and opportunism. He does not win (or lose) a single meaningful battle. His triumphs are ephemeral and his defeats are laughable (he is half-heartedly stoned by a group of old people when he attempts to join in their work). In a word, his whole socially-reasoned structure of living is constantly called into question. His only hope is the knowledge that an automatic promotion will come through in a couple of years.

But no more than Conner are the old people ever winners or losers. They struggle against each other, against the administration, against efficiency, against the rain that threatens their holiday, and against the ever-present shadow of death. But they are not defeated. Even death is kept waiting. They live day by day in their bitter void. The only victory any of them can be sure of is the victory of enduring. They doggedly exist-on without ultimate meaning. The meaning they have is the meaning they create hourly.

The Poorhouse Fair is a grim, incisive story played against an unchanging background of near-absurdity. It is a haunting story of well-detailed emptiness and want. Mr. Updike is a writer of control, insight and an almost erie sense of life's reality. He never succumbs to the temptation for resolving conflicts that are, for human beings, incapable of resolution. He writes movingly of man's attempt to seek something where nothing exists. He has no answers. Only questions.

—David Cohen

Our Reviewers: Father Robert Brooks, O.Praem., is oing research work in sociology at the University of Notre Dame; Paul Donovan is a Midwest critic who rites frequently for this magazine; Father Edward O'Connor, C.S.C., teaches theology at the University of Notre Dame; all other reviewers are on the staff of Fides Publishers.)

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